ENGLANDS

Duſt and Aſhes raked up,

OR,

The King and People beguiled.

Being an Hiſtorical Narration, or a generall Treatiſe upon the preſent warre, whoſe unlawfulneſſe and Authors are ſo plainly ſet out, as preſent his Majeſties Sufferings, and the malice of his Adverſaries, to a more neer and convincing diſcovery.

Being likewiſe a Truculent Object, which this Generation muſt behold with Feare, the next with Thanks, and to the Worlds end with Deteſtation and Wonder.

And laſtly, a true Glaſſe, wherein every Subject that hath a Conſcience, may view it, that if he finde any thing ſtand wrong in the dreſſe of his Allegeance to his Prince, by this he may right it.

Nulla ſalus iniquo bello.

Penned at the laſt Siege and Surrendry of *Newark* upon *Trent*, by Col. *Thomas Dymock*, his Majeſties true Servant.

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TO THE KING.

SIR,

HEN I obſerv'd the fainting Language of unprevailing Armes to draw ſhort breath, ſpeak but ſeldome, and with a feeble utterance, almoſt all Swords being put to ſilence in your juſt quarrell; I found it then high time to flouriſh my Pen againſt your conſpiring Catilines, as David *did his ſling at the brow of the Philiſtine: whiles weapons to cope with Giants; yet, I wiſh, Sir, to this of mine, a ſucceſſe like his, to ly the proud Monſter grovling: which glorying in his own ſtrength, preſumes to defie you, that ſo (without hurting his head, which I am confident he hath not on) I may kill or wound him at the heart with his own uſurped ſword, the Scripture.*

Sir, the lines begge your pardon, without deſpairing of it; for they humble themſelves in the ſenſe of their weakneſſe, and confeſſe their beſt merits too mean for the leaſt favour or liking of you my Royall Lord, whoſe onely acceptation can make them worthy: Such as they are, I preſent them, becauſe I owe them. Although no other reaſon could make this a duty, nor that duty a debt, but becauſe you, Sir, as my Prince and wronged, no knowledge otherwiſe on your Majeſties behalfe, nor benefits to me, having at any time obliged theſe free labours: For, Sir, my poore deſervings aſhamed of their nakedneſſe, to which Fortune alwayes denied to lend a covering, could never diſcloſe me to the Kings eye, in whoſe preſence, cloathed with Majeſty, wiſe Solomon *appoints a ſtanding onely to men of buſineſſe, as their moſt ſingular reward.*

And although the injuries that presse you, weighing your adversaries justly, and their want of grounds, have exceeded all proportion, and as I believe the highest upon earth; yet to the glad wonder of your friends, and amazement of your guilty enemies, who it is hoped will shortly split their malice, or themselves, upon the Diamond Rock of your religious Constancy; You are able, God be praised, to keep your mind still higher, and your patience above your sufferings: which being the honour'd, but unwieldy Badge of Saints, and sent you from Heaven, your selfe, great Sir, that weare it thus contentedly, must needs dwell in the guard of Angels; of which bright order to those that are protecting, their commissions being from God, I recommend the future care of your Majesty, with all that love to serve you. But to the destroying ones, your Rebels, that Incredulity its selfe may see and testifie: Verily there is a reward for the righteous, and a God that judgesin the earth; from whose Soveraigne goodnes, & stretched out hand, you Sir, are to expect the redelivery of your Temporall Crown in this world, and hereafter the full fruition of a far more excellent weight of unconceivable glory in a better life, and blest eternity. Thus prayes your Majesties

Most humble faithfull Subject,

T. W. D.

To

To thee Reader,

WHether Proteſtant, Papiſt, Preſbyterian, Pagan, or Independent, I care not; thou art my debtor, ſeeing that for thy ſake chiefly I have ſtudied this, which will ſerve the firſt for a Companion, the reſt for a Guide, and bring profit to all. For as ingenious *Cicero* could pick gold out of *Ennius* dung: ſo may this plain barren Treatiſe nouriſh perchance, in the dark boſome of it, ſome mineral, though not of the richeſt mettall; yet ſuch as may be welcome to him that will but take the paines to digge for it, be he ever ſo wiſe or well grounded in the perfect way; but to another that hath loſt it, this will prove a treaſure: for it unbewitches his inchanted ſoule, and calls him from wandring through bogges and miery paſſages, after a falſe light that would deſtroy him, into a firm, even, and quiet path, where he is ſure to be ſafe; theſe will be the certain effects of it to all that are miſ-led; eſpecially if they obſerve their markes diligently. Goe on with a good deſire, and carry judgements onely prejudicated by ignorance, not malice; for, to the laſt, I am of the ſame minde with *David*, when he prayed againſt the forgiveneſſe of all thoſe, that offend of malicious wickedneſſe.

But be thou what thou wilt, ſuch as thy vertue, thy vanity, or the iniquity of the times will perſwade thee to be, I'le tell thee truly what I think, that if any learned Pen, to my knowledge, had advanced it ſelfe in this quarrell, and ſpoken freely; mine, that is conſcious of its own military dulneſſe, and a thouſand other inſufficiencies, had been now ſilent: But when I heard of none, no gratefull ſervant, that having his heart pierced with the teares of his Countrey, would

would reach out a pittifull hand to hold up the dying head of his sinking Lady emergent Monarchy, and likewise read of righteous *Susanna*, how she was accused by the false Elders, abadoned by her unstable friends, & ready to have had her braines knockt out by the giddy multitude, it troubled me extreamly, till I espied again to my wonderfull rejoycing, where her chastity, and the villany of those leacherous Senators, came to their unexpected triall and discovery by young *Daniel*, whose example I commonly follow in my endeavours to rescue innocence, although like a childe, weakly. If I had his Prophetick power and gifts, I should doe as he did, give present deliverance to it, and confusion to its adversaries.

Further, when I beheld that blushing Spectacle at *London*, Divines of unreproveable life and Doctrine, chased from their Churches, beaten and dragged to prisons, haled before Committees, and there charged with blasphemie, by fellowes of no reputation, religion, nor honesty, whose Arch-priest and Witnesse was a fleshly brother, bold, lusty, robustious preaching Cobler: and all these made but the sports of men in authority, to the encouragement of those Locusts, and deep scandall of these reverend men.

Although the horror of such sights turned my bloud into ice, and surprized me with almost a mortall chilnesse; yet remembring again the necessity, that their Fathers did the like of old, to the Prophets, to the Apostles, to all the Martyrs, and to Christ himselfe, that the Church must be militant to the worlds end, and that these men are to continue a persecution in it against all the faithfull, especially now toward the consummation of all things, and in these lees of distilled *Time*, and think they doe well. I confesse I held my peace, and passing by 600 other impieties, restrained my selfe long after, till at last perceiving 20000 strangers, mad fellowes, bridling and sadling the kingdom, and ready to run away with it; then indeed, finding no body else would give the alarm, I could no longer forbeare, but must needs cry out, and tell the people of their danger, which being

The Scots at the siege of Newark

ing impending, and very eminent, may yet be diverted, if we could but agree together, and take *Solomons* counsell, who advises like a father when he bids thee, *My sonne, feare thou God and the King, and meddle not with them that are given to change, for their calamity shall rise suddenly*, &c. Prov. 24. 21, 22.

Let us resign our selves to that form of government, which we are certain was drawn for us, by men of unquestionable integrity, wisdome and holines, who yeelded themselves to death for it, and are blessed for ever. Let us resolve to obey God, who enjoyns to *patience, humility*, and the *crosse*, rather then men that command the expresse contrary, that preach nothing but dissentions, and in the sweet face of *pure Charity*, vomit out the filthy gobbets of murder, contentions, and blood, from their debauched Pulpits. All which they justifie by wresting Scriptures from their native meaning, and putting *Truth* and *Reason* to the torture, whereby although they were Angels, we are sure they run themselves headlong into the pit of the *Apostles curse*, which undoubtedly, without their timely repentance, will shut her mouth upon them.

Yet questionlesse, much will be replied by these adversaries, prompted by that old *Sophister* the Devill, whose Devill, whose Disciples they are, even out of the sacred Bible, to defend themselves; for although they are manifestly struck with the pestilence of St. *Pauls Anathema*, which we easily discern by the tokens; yet rather then confesse, I am confident they will divide the Word it selfe, stretch Divinity upon the tenters of wit; and as they have done already by father, brother, and son, oppose one text to fight against another. Which having alwayes been the way of Heretickes, why should not these men walk in it, especially seeing 300. of their humane religions have marched already in these faire disguises, and been cloaked with Divine liveries. Of one thing, Reader, give me leave to advertise thee, Let their Astrologers borrow glorious observations from the stars, to make the outside of this sinfull matter shining, whose alluring face embellished with faire successe, being the painted

Whore,

Whore, that hath charmed all hearts, and admired every eye that beheld her, may possibly be blaunched over with ravishing colours, and yet carry underneath a riveld skin, and perhaps a disease in the flesh too, worse then her wrinkles. But doe thou like a sad Christian, look solemnly into the conscience of it, and alwayes regard that golden sentence of the Apostle, *If any man strive for masteries, yet is he not therefore crowned, except he strive lawfully.* For certainly, a just man will chuse rather to die in a good, then thrive in a bad cause, how fortunate soever.

2 Tim. 2. 5.

Old Mr. *Latimer*, a reverend Father, Martyr, and Pillar of the Church, was gravely learned, a man of sincere affections, and by his further description, very like *Nathanael*, an ancient *Israelite without guile*, his judgement delivered upon this subject in a Sermon of his at *Stampford*, I now recommend unto thee for a taste of his full meaning. The words are his own, his text of paying tribute to *Cæsar*, under wch name all kings are understood, whose crowns especially are held rather by inheritance then election; having travelled easily through a part of his text, and without hinderances, he arrives at last himself, and brings all subjects to a difficult hedge, a thorny necessity, over which it will not be possible to scramble, without scratching and wounds. Thus he goes on: *Yea, I will say more, If the King should require of thee an unjust request, yet art thou bound to pay it, and not resist nor rebell against the King. The King is indeed in perill of his soule for asking an unjust request. God in his due time will reckon with him for it; but thou must obey the King, and not take upon thee to judge him. God is the Kings Judge, and doubtlesse will grievously punish him if he do any thing unrighteously. Therefore pray thou for the King, pay him his duty, and disobey him not, and know this, that whensoever there is any unjust exaction laid upon thee, it is a plague and punishment for thy sin, as all other plagues are, as hunger, death, pestilence, and such other, &c.*

Read Mr. Latimers Sermons preached 1552.

Behold here a plain verdict brought from a Grand Jury man, one that for his time, practise, and experience in Divinity cases, may well stand for a fore-man, who died thus resolved

reſolved, and ſo have all other faithfull Chriſtians, without wavering, been ever, and yet are of this opinion, and with ſingular good reaſon: for God himſelf is the Author of it; yet now for humane ends, thou ſeeſt we are fore'd to forſake the Almighty, to deny the bleſſed conduct of his moſt holy Word, and turn our beliefe to a new piece of Parliament Divinity, which compels to pay no tribute to *Ceſar*, but rather take violently from him his own inheritance, & royall patrimony, while he refuſes to be under command.

If *the bounty of Fortune* had enriched me with bookes, or friends, for conſultation and advice, (I had my friend) not onely ſatisfied thy common ſenſe with this courſe patterne of homely integrity, but delighted perhaps thy higher curioſities with a frame of much finer workmanſhip; but my ſolitary lodging, almoſt two miles from neighbours, and the danger of viſits, death waiting not a quoits caſt from every mans dore, denied me both thoſe aſſiſtances. If therefore thou findeſt much of the following matter raw, or at beſt but parboild, thou wilt do me a grateful favour, if thou impute all the fault to the two defects aforeſaid. Secondly, to an extream hard winter, then ſmal fires, thin Beere, ſcurvy Tobacco; and above all, a rundlet of thy *London Canary Sack*, which I am confident would have prepared it better, and made it fitter for thy digeſtion. Let this in few words, ſuffice, that I at the writing of this, was every way vext, weary and incommodated, while thou peradventure lay ſtretched at thy eaſe, & upon better terms with the world, then a Judge that ſleeps upon a ſingle bribe without waking till it bee doubled, and rides to his Bench upon his trapped Mule in a fur'd gowne, and three-quilted night-caps. Well, let thy condition be ever ſo good, if thy affections be like other mens, delighted with novelties: *Ecce*, here they are, without their trimmings, which I omitted purpoſely, becauſe I would not preſent them to thy ſalute; but bare-faced, and with the ſweetneſſe onely of their own breath, and naturall complexion: And this for two reaſons, as well to free my ſelfe from tedious ſuperfluity, as

for the eaſe of many plain capacities, to whom all high things that exalt themſelves in rich dreſſing, and affected gallantry, are unwonted, and therefore commonly unwelcome objects, like *Truth* it ſelfe, which the more it is perfumed with Art, and painted with the tincture and Dy of elocution, it runs the greater hazard of ſuſpition, and a cenſure of being counted falſe.

To be ſhort, I offer thee a teaſt, whoſe meat is wholſome and ſavoury: if thou haſt an appetite, feed heartily, and diſdain it not, although ſerv'd up to thee in woodden diſhes. For if thou ſhouldeſt ſee another, throwing away a Pearle, becauſe he finds it in an Oyſter-ſhell, or gold, that wrapt in aſh —— clout, would not thy laughter note that man for a foole, a fantaſtick, or an incurable mad-cap? Fall therefore to, and eat freely; for although it may ſeeme to reliſh diſtaſtfully at firſt, yet after an eſſay or two, it will down and nouriſh thee, except thy ſtomach be finally depraved.

However, this ſhall be my comfort, that I, in this generall anxiety, perturbation and feares, have diſcharged an honeſt conſcience, and taken this paine chiefly for thy inſtruction, and to confirm thee reſolute in ſo juſt a cauſe, againſt all frowning accidents whatſoever: but thou, being thus admoniſhed, if thou reject counſell, and perſiſt in thy preſumptuous wickedneſſe, to the prejudice of *Truth*, and *Gods Anointed*, ſhalt give an account for thy *perverſneſſe*, and wilfull *Error*, while thoſe that feare God rightly, will (as duty bindes them) obey their ſecond precept, and likewiſe *Honor the King*. All which may adde confidently to the (in all number of their true friends. The Author of this, who for a pledge of his further love, is content to beſtow upon them theſe two Letters of his name.

feare God, and honor the King, are ſo linked together, becauſe one cannot bee done rightly without the other.

T. D.

THE PREFACE:

Wherein a few Obſervations touching ſome Materiall poynts in the Book, are briefly run over.

WHEN wee promiſe to any man a Treaſure that lies ſcattered upon the floore, or in ſome corner of a wide and very dark roome, purpoſely perplexed with variety of concealing places, onely for finding it, although deſire may feed his earneſtneſſe, and continue his pains, yet he gropes in anguiſh, long ſearch rather tiring his minde with the uncertainty, then ſatisfying his hope, which in things extreamly coveted, hates naturally to be too much defer'd: but if a private friend does that Inquiſitor a ſtolne courteſie, and lends him the benefit of a little light beforehand, although it be ſuddenly withdrawn, yet he makes his entrance more cheerfully, as gathering a neer gueſſe from that glance of diſcovery, how to miſſe his impediments, and hit the way to the thing he looks for.

By this reaſon chiefly, I was perſwaded to frame this Preface, that the Reader without ſwimming, or throwing himſelfe abruptly into a Sea of Arguments, which might drown him, eſpecially if a cramp ſhould ſeize upon his judgement, may row to the great Ship in a ſafe Boat, made of the ſame ſound Timber of

the bigger vessell; much of whose strength, trimming, with the fashion of her building, he may descry at a distance, as he sits in his little watch-tower.

When therefore I observed lately, almost all men, so readily to forsake their profession, and shortly, it is to be feared their calling into which they were baptized, running with so much facility, and incredible lightnesse, to make themselves partakers of all common Error, I sent this Messenger hastily into the world, to call and intreat them back again, being my selfe no lesse amazed at the suddennesse of so strange an alteration, then was sometimes that great and learned Hebrew, when after a short absence, he found his well-nurtur'd, but evill-natur'd people, the Jewes, rejoycing themselves in the very act of Idolatry.

I confesse the generall defection made me lose all patience, till remembring my interest to be but private, a particular desire for Gods glory, and a love of my Nation, I qualified my own excesse, and tempered my zeale with this consideration, That the heart of man was never of better proofe, but a deep damp Cellar, full of rotten wares, and deceitfull above all things, especially in the high and pretious matter of Religion, in all ages treacherous and a perpetuall back-slider.

*From the beginning in the Apostles dayes, this mystery of iniquity (now neere finisht) began to work. If any bee ignorant, what that is S*t. Chrysostome *tells him,* By this mystery of iniquity every perverse Doctrine is understood. *Also at the time of King* Edward *the 6. at this Nations happy and generall conversion, the Schisme stickes swarmed in their conventicles; of whom that reverend Father Mr.* Latimer *complaines in divers of his Sermons, and chiefly of the Anabaptist, whom that blessed man calls a cursed Sect. In Queen* Elizabeths *reigne they grew bolder, assaulting her with Petitions so rude and importunate, as in effect they commanded her to take downe the whole frame of Church-government, and set it up again by their directions, to which most necessary duty they said, she was bound, they having from God a commission by a private calling, to summon her to it. All which being duly considered by that wise*

wiſe Lady, and her diſcerning Councell, ſhe was pleaſed to ſend thoſe peremptory demanders with a gracious reference, to Mr. Derick, *a high* London *Officer, who diſpatched their cauſe in a moment. Their fellowes afterwards attempted upon our late Soveraigne* James, *but fell off again: For a Divine Sentence was in the lips of that* King, *and his* Genius *ſo grave and mighty, (like that of* Auguſtus, *before which* Mark Anthonies *always trembled) as diſſipated that* Machina *and brood of their follies, which were never able to ſtand in the preſence of him whoſe wiſdome they ſo much feared.*

Two of their principal were hanged.

But ſince his death, neither mercy, nor charitable exhortations, learned confutations, Cart, Whip, Pillory, nor baniſhment, could ever reſtrain theſe Waſps from ſtinging us in religion, and raiſing ſoare bliſters in our Lawes, Liberties, and Eſtates, by force, fraud, and feigned pretences. Neither is this the enterpriſe of one, but ſundry Sects which are now multiplied with us, as they were once in Jeruſalem (not long before the deſtruction of it) who being enemies one to another (a ſufficient proofe there is no ſoundneſſe in any of them) yet all joyn againſt the Church to overthrow it, and look to be ſerv'd by this opportunity: whereby it appeares, that all times have been fruitfull in Hereſies, and much more theſe, which being the laſt, are likely to bring forth nothing elſe, but endanger, if it were poſſible, the very elect, by their deceitfulneſſe and cruelty. This teaches us not onely to ſuſpect, but reſt aſſured, that our diverſity of opinions, with their effects, can be no other then part of thoſe lying wonders, which by the powerfull working of Satan, ſhall render aſtoniſhment to the world, and betray almoſt all mankind to a falſe party: there being but one truth, which is planted in the Church, and now conflicted by her lying adverſaries But if the King to whoſe ſuperlative truſt Almighty God hath not onely recommended the diſcreet conduct of this nation, but the care alſo of his own honour muſt be under command (as his contemners have ſuggeſted, and ſubmit his reſolutions to the preſumptions of a Parliament, ſo divided amongſt themſelves, of whoſe mutability and diſtractions, we have ſo coſtly a triall, who then ſhall bridle the rage of the multi-

multitude when they run headlong, as at the present, into all impieties, blasphemies and disorders; or stand in the gap when God purposes to destroy them? If Moses *the chiefe Magistrate must likewise worship the golden Calfe with the Israelites, be always with them, setting his conscience to a differing posture, and suffer his soule every moneth perchance, to be voted into a new Religion, which being a manifest absurdity, and very offensive most in the eye of Reason, and divine prescription, we may pluck it out with this conclusion, That if the King being seated at the top, and placed highest, as superior of the body, cannot be legally subject to the inferior members at all, nor by conspiracie, without their owne finall detriment: For when the rest of the parts will combine to offer violence against their head, they are said in a desperate phrase to doe it, either by dashing out their braines, or cutting their owne throats, from both which they derive to themselves the just recompence of inevitable death: the King therefore cannot be capable of constraint from his vassals; for whom if they miscarry for want of temperate bit corrections, he is said in a qualified sense, to be generally accountable, which could by no meanes be, if his power were not above all men, and his dominion absolute.*

Secondly, what is related in the subsequent discourse, touching his Majesties personall sufferings at London, *with the pride of that disloyall Citie, whose garbidge was emptied daily at the Court gates, either to drive their Soveraigne from his House, or poyson him at his own doores, are no Fables, but set down truly as they were acted, my selfe being a sorrowfull observer of those passages, and griev'd above measure to behold so great, and good a Monarch baited like a Bull, by a company of mangie Curres, called Tagge, Ragge, and Bobtaile, whose encouragers are so plainly pointed out, and stand so full in view, as if the reader doe not purposely shut his eyes, he cannot chuse but look upon them.*

Thirdly, with the House of Lords, to whom I wish all honour, I have not presumed to intermeddle, further then my humble prayers, that God in his mercy will be pleased to deliver them from the chains which in all wise mens apprehensions, bind them and the

king-

kingdome to affrighting inconveniencer, that so (being consorted again with their fellow-peers, and recovering their native lustre) they may shine once more like bright stars in the high firmament of majesty: whereas the stream now of generall opinion runs currant, that rather by some private enforcement then will, their presence hath been all this while compelled, to smooth over, and set a glosse upon the course Commons, & their rugged actions, whose servants they are conceived to be at present, although graced perhaps with some blandishments of outward favour while they please; if they differ, their prisoners. And when by their countenance (chiefly) the great work shall be fulfilled, at the mercy of those who being resolved upon a parity, will new mould, or marre them utterly. I wish their Lordships better Fortune.

Fourthly, whereas by a Thrasonicall ostentation, they endeere their valour to us, and above all things magnifie their own truth, whose triall they put only upon the evidence of Fortune, their best friend (for it is supposed the cause hath little vertue in it) and being silent to their losses, muster up their victories in a large Catalogue, as if (with great Alexander*) they had perfected some miraculous conquest upon our English world, with an handfull only of their crop eard* Macedonians. *To that windy puff I oppose this sound defence by way of answer, that at his Majesties peregrination in the North, when the faction of the South had spoiled him of all his Royall faculties at sea and land, and reduced him to such an universall lowness, that some amongst themselves, urged with a feare of the Kings displeasure for the great indignities they daily offered him, were able to reply (deridingly pitying him) Alas, what can he do, have we not all? Even then, I say, when the full sheaves were drawn in with Parliament Treasure: He, the King, with the gleanings onely of his honest subjects, such as valued their Soveraignes Truth above the gold of Tyrants, raised wonders out of nothing, destroying the Proverb,* Ex nihilo nihil fit, *to justifie a noble sentence,* Nihil tam alte naturâ constituit, quo virtus non possit eniti, *and weighed the English faction quite down, till 20 00. strangers were hired in to turn the scales, all whose odds & inequality notwithstanding.*

I am

I confidently affirm, and upon inviuible grounds, that if the King: Generall in the North, had been a Souldier, or his Lieutenant Generall no Scot, the men that are now so busie in sharing the goods and sequestring the lands of England, *must themselves have subsisted by their transported moneys, or have been humbled by their necessities in forreigne Countries. For had a right course been steered, this slender Iland would have proved too straight for this corpulent body of diseased Heretickes, who must needs have thrown all off, and quitted the land long since. Neither could* London *in mans best reason, have given protection to others, nor security to herselfe at this day.*

Lastly, whersoever the word Parliament *shall be read in the following Treatise, it must be understood there for the faction, which is onely intended, who seldome exceeding the number of fourty, have so mightily impugned their fellow-subjects, and with the assistance of* Londons Bragga dochios, *bound many vertuous tongues that sit among themselves with equall priviledges, to their silent behaviours. To these therefore I wish a short reigne, and if no amendment, an everlasting punishment in the other world, for their insolencies, disorders and impietie in this.*

Infœliciter ægrotat cui plus est a Medico periculi quam a morbo.

ENGLANDS
Duſt and Aſhes raked up;
OR
The King and People beguiled.

I Never ſtole fire from Heaven with *Prometheus*, nor durſt like the bold Aſtronomer, adventure with a fawcy hand to filch Gods ſecrets out of the hidden Cabinet of his Decrees; and then (ſaying the Starres had given them, whoſe influences I deny not, nor any thing that is common with that Art, but the vaine arrogancy of the profeſſors) ſell them to the fooliſh and too credulous world for Jewels of Truth, being indeed but guilded toyes, for the moſt part counterfeit, or the well compacted ravings of a learned braine, diſtempered with ſpeculation and want of ſleepe: As a man therefore that could not divine, and would not truſt conjectures, how probable ſoever, nor judge, without tryall, and weighing of Circumſtances; I halted between two opinions, and remained a long Time doubtfull, not of the Act, for that I knew was wicked from the beginning, but the intention of the Parliament, when (entring the liſts to Combat their naturall Lord and Soveraigne) they firſt enforced this unhappy warre, upon which have waited ſuch prodigious changes.

For although it be written; *Thou ſhalt not doe evill, that good may come thereof*: Which (being a divine Precept) commands our actions to build upon a right foundation, yet becauſe in the managing of all high and mundane affaires, that Jugler, humane policy, hath of a long time, eſpecially ſince men preſumed to be wiſer than their Maker, offered violence to this innocent ſentence of Scripture, therefore I conceived, that this Parliament, preſſed, peradventure by the ſame reaſons of ſome ſuppoſed neceſſity, had likewiſe made uſe of the common diſpenſation, and ſo were reſolved to extract good out of evill.

But I was beguiled in my opinion, and taught by Time, the ſureſt Intelligencer. And a Connexion of Argumentes, not onely to finde my ſelfe deceived, but to apprehend the error, which I now offer to the view of every man, that deſires ſeriouſly, to read, and underſtand it. But here, I muſt ſtay a little, and dwell upon a few particular Enquiries, before I can launch further into this deluge of Controverſie; whoſe waters mightily augmented with our teares, and ſwelling high above all oppoſition, have overwhelmed their Bounders, piety and charity, and made themſelves Red with the bloud of this Nation. A ſubject, I confeſſe, ſo full of lamentation and horror, as would require ſome *Homer* to expreſſe it, or rather the minde and pen of *Heraclitus*, to weepe and write together.

A Philoſopher that alwayes wept.

To begin with the Kings expulſion from *London*; for that will appeare to be the proper name of his departure from thence to *Windſore*. It will be demanded.

1. Whither the Kings retirement, were voluntary or compelled.
2. If the latter: by whom.
3. And why.
4. Who may juſtly be ſtiled the Author of this warre.
5. Their pretences on both ſides.
6. And how maintainted to this day.
7. If it may be permitted, by Religion or Law, that Subjects, eſpecially in a Monarchy, ſhall fight againſt their lawfull Soveraigne, upon any ground or pretext whatſoever.
8. And laſtly, Whether this warre be compounded any thing of Juſtice, or ſimply a rebellion.

Diſcourſe upon the firſt Queſtion.

1. *Quære.*

Heade the life of Cæſar in Plutarch.

Cæſar in the diſtreſſe of his party that wanted him, after a long pawſe, and poiſing the weight of oppoſite reſolutions: at laſt quieted the Tumult of his own jarring thoughts: in theſe words; *Tis of neceſſity that I goe, not that I ſtay*: and after when he found the Maſter, terrified by the outragiouſneſſe of the ſtorme, reſolved to betake his Veſſell into Harbour; he throwing off his diſguiſes, commanded him to forbeare: for, *Know*, ſaid he, *thou carrieſt Cæſar with thee, and all his fortunes*: An Imperative neceſſity, and a Land ſtorme, no leſſe threatning than the other, hurried our Engliſh-*Cæſar* from *Whitehall* to *Windſore*; for if wee looke backe againe upon the next mornings ſpectacle, which ſucceeded to the night of his removall, and

and take a right view of that rabble of more than a thouſand roagues, that with armed hands, and tongues fiered with ſedition, appeared by water and land before the Court-Gates, doubtleſſe for miſchiefe, wee muſt either be ſilent, or acknowledge that his Majeſties fortunes were wonderfully engaged upon that nights ſucceſſe, which adminiſtred ſafe paſſage to his well advited departure. *They beſet White-Hall.*

To cleere this Queſtion more fully, it will be requiſite that wee regard in the King at that time, his diſpoſition, his preparative, his hopes. All which are of deepe Conſideration, if his enemies affirme as they doe, his going away to be malicious, uncoacted, and with a purpoſe to raiſe warre.

That he was *filius Regis pacifici*, none can deny, and that he inherited his Fathers minde with his Kingdomes, eſpecially in that particular of his care, to preſerve peace with all men, faire, and unſpotted, his whole Reigne: quiet and without diſturbance to his neighbours, and pleaſant, and profitable to his Subjects, have ſufficiently witneſſed. As for thoſe caſuall blemiſhes of *Calis* and *Rees*, which were the paſſions, ends, and ambitions of a Subject, they were chiefly by the Kings yeelding nature: and the hand of diligent Counſell, preſently wiped off againe. Inſomuch, as to other Realmes, blaſted with the lightning of diviſion, and hate, this of ours, together with her King, ſeemed to be rockt in the happy Cradle, of an everlaſting concord, and love, till the ſworne enemy of Man, by his baleſull inſtruments, pride and covetouſneſſe, the unthankfull ſurfeits of plenty and eaſe, awaked us to offences, and him to lay hand upon his ſword of Juſtice: which how eaſily he ungraſped the firſt, and ſheathed againe the ſecond time, the two Northerne Expeditions, have faithfully declared; wherein his Highneſſe was pleaſed rather to bury infinit ſummes of money, with much military Glory, than proceed to the deſtruction of his haughty Rebells, the invading *Scots*, although nothing could be more odious, to imparciall eyes, than their inſolent behaviour, nor obvious to unpaſſionate judgements, than the Kings advantage at that time, and power to puniſh them; at leaſt, if the hollow voyce of Contradiction, conveyed into both the *Engliſh* Armies, thorough a Golden Trunke, did not whiſper continually to ſome of the chiefe Commanders, and charme them to fruſtrate thoſe moſt neceſſary and coſtly preparations.

Give Truth leave to draw a little neerer yet, and ſerve a Writ of Enquiry upon his Adverſaries own Conſciences, who have been either principall Contrivers, or Actors, in this uproare for the Cauſe, the Parliament it ſelfe cannot be excuſed, but muſt needs lay down their grudging Teſtimony at the Kings feet, and ſubmit themſelves, though grudgingly, to this Confeſſion, that in pardoning their vanquiſht Armies, he hath more than once acted his part, to the utmoſt height of a

royall Clemency: for which rare benefit of ſparing ſo many forfeited lives, his Majeſty gave his friends occaſion to be aſtoniſhed, and grieve: and his enemies to be hardned in their miſchievous courſe: making this pitty of his ſo often repeated, and utterly undeſer'ud, a new argument to convince him of weakneſſe, and inſufficiency to Governe, either in peace or warre.

2. *Obſerv.* Secondly, All preparatives to warre, conſiſt of men, money, a Magazin, and Townes ready fortified. For the firſt of theſe, I am aſhamed to remember how ſlenderly one of the moſt noble Monarchs of Chriſtendome was attended at *Windſore*, rather with Harpies to devoure, than men fitted to doe him any effectuall ſervice. Thirdly, his Magazins and money he left behinde him in the ſure Cuſtody of thoſe who were ſhortly to become his rivalls in the Government. And fourthly, for Townes of defence; the Kingdome could not or would not afford him one.

3. *Obſerv.* Thirdly, any reaſonable man may judge, what his hopes could poſſibly aime, by practiſing alterations, who being ſhouldred from his wife, children, ſervants and meanes, or whatſoever elſe might be cald deere and precious: all quitted to the entire poſſeſſion of them that hated him, without addreſſing his Complaints to ſtrangers, or inviting forraigne Aides to aſſiſt him, had no refuge left, but was forſt to caſt himſelfe, for poore meate and quiet lodging, into the Armes and benevolence of one trembling Citie, and a few doubtfull friends, and at a time too, when it was hardly counted lawfull for Subjects to relieve their Soveraignes neceſſities, with a confident entertainment, without manifeſt reproach, the blot of a Malignant, and many other hurtfull Accidents, inſeparably joyned to that new crime, and moſt profitable fiction, Delinquency. *Yorke.*

Let no man hereafter perſiſt obſtinately againſt ſenſe, Truth, and his own Intellect, to maintaine, that the King diſſerted his Parliament, nor impute that folly to his Prince, whereof no Subject in his right wits was ever guilty, leaſt it be diſcerned by the Jaundies of his face, what diſeaſe he is deſperately ſicke of: an uncurable over-flowing of the Gall: for I dare boldly affirme, that whoever, in a ſtorme of raine and thunder, leapes ſuddenly out of a high Caſement from his firme pallace, and fights for a roome in an old ruinous houſe, ready to fall on his head, does it, as beleeving that pallace to be undermined, or ſhrinking in the rage of implacable fires, or is otherwiſe urged by the fury of ſome terrifying Accident within, or if any fly from an approved Good that he loves, to an apparent evill that his ſoule hates: his flight is queſtionleſſe commanded by feare, and favours, neither of the minds lenity, nor ſiniſter Counſell, but plaine extremity. Alluding to the Proverbe: *He muſt needs goe whom the Devill drives:* By all which it is evident, that his Majeſties departure could not be voluntary: it remaines therefore, to know by whom it was enforced. *Se-*

Second Quære.

By whom.

SOme peradventure, will be ready to reply, as I was once anſwered upon the ſame Queſtion, by a principall Conductor in the adverſe faction, who hath paid ſince an unworthy life for his double Treachery. Why, by Tinkers, Tapſters, Weavers, Saylors, Coblers, and the like mad fellowes, ridiculous to give others paſtime with their conceited follies, who being neglected, raiſe onely a harmleſſe noiſe, and humming, like flies, but once diſturbed, will grow angry as waſpes, till the violent humor running thorough the whole ſwarme, makes them ſwell, and encreaſe, both in number and terror, till at laſt they finiſh in a wilde inſurrection; which, ſaid he, at that Time, had been dangerous; when the Parliament being then but in the infancy of their growth, wanted both power and meanes to encounter them. *Hotham.*

A pretty fiction, but not currant; the judgements of many being too ſharpe ſighted to be cozened with a miſt that riſes up from this dunghill, wee muſt pierce thorough thicker clouds to diſcover ſome higher Cauſe: Theſe indeed were the Tooles; but where are the hands that guided them, and who are the Artificers: it is written; *He that juſtifies the wicked, and he that condemnes the juſt, even they both are alike abomination:* Magiſtrates are conceived to authorize an evill, when they command it, or prevent it not, being warned, or ſtrangle Juſtice in the Impunity of the offenders. The two laſt cannot be avoided heere, but muſt needs fall point blanke upon no leſſe than the Parliament it ſelfe, whom the King had not onely ordained Supervifors to all his chiefe affaires, but the expreſſe *Argus* of his Kingdome, to whoſe many hundred eyes, and their waking vertue, he had committed the keeping of his head. Which (in aſſurance of their care, and vigilancy) he brought to ſleepe amongſt them. Now let us ſee, how they manage this Truſt, whoſe honeſt diſcharge was cald upon, ſo daily, and allowed by the Kings own perſonall danger, than which, Fortune could have preſented no occaſion, more vehement, moving, and welcome to men of free ſpirits, and ſuch as meant really.

The firſt Scene begins with deſtruction, a black ſigne, that the play will be Tragicall to the end; for the Axe is laid to the root, and Honour it ſelfe, a tall ſtrong plant, and of excellent uſe in a Monarchy, was hewen downe at one ſtroake by theſe active workmen, and buried in the demoliſhments of her own Court.

Many wonder to this day, how a Sentence, ſo vile, and diſgraceſull to Nobility and Gentry, could finde a paſſage thorough their allowance; for by this change, a Mechanicke with his Tooles, ſhall preſume to look bigge upon a Lord, Jett by the contemned ſide of an Earle,

and

and sleight his *George*, as not bound to yeeld any further respect, than what opinion or hope of profit will perswade him too. All Reverence being lost with feare, which is then wholly deprived, when the Rules that prescribe a difference in Callings, and limit all degrees to their respective distances, are throwne downe, and trampled upon.

But mee thinks, this wonder wants wit, for it may be answered thus; when it was providently foreseene, that *London* should be the Seminary of their projected troubles, and that Giant of Gath, upon whose hugeneese and insolency they were chiefly to relie. When they purpos'd to provoke the Combat, and defie the Armies of the living God, I should say of the King, and his faithfull Subjects, therefore the Citizen a strenuous Souldier, harnessed miraculously in the trinkets of his Shop, and dreadfully armed from head to foot, with thimbles, bodkins, and his wives Cupboard of plate, as a wealthy Champion for the Cause, and prime Pedler that carried much of his pay in his own packe: must needs be indeered with the grant of many things, especially the abolition and overthrow of this his naturall scourge, by whose unworthy fall, *Londons* hope is freshly enlightened with a beame of that parity; upon which, many Cuckoes of that nest, have long, and very ardently doated. And thus it was the humor of selfe-willed destiny to signe a Decree for the death of Heroicke Honour, and the Gallant Race of her renowned Sonnes, that a dunghill brood of Zanees might live, and Pismires exalt themselves.

Complaints in the next place, drawing very neere to the rigor and force of Articles, and those of Treason, were exhibited against the Queene: some by way of Question onely: others of rougher exception, but all invectively: which lastly, ended in an universall murmure, and the Queenes danger. But shee sufficiently instructed, that in popular dislikes, Innocency is better defended by absence than Argument, staying till the winde of their distempers was mounted to the height of a brim Gale, quietly yeelded to the Iniquity of Time, and wisely transported her selfe.

Now stands the King alone, their full object, just in their eye, a faire marke, either for love, or hate, but his unhappy fortune, and I feare, the Kingdomes fatall destiny designed him for the latter. The next Scene produces a wonder, for the desire of many things, which but few yeares before, would have beene counted madnesse in the Subiect to have propounded, is now esteemed a wickednesse in the King to deny demands, unreasonable and rough, are presented him daily, and so high, as no patience, though tempered with the magnanimity, and royall fortitude of a King, could possibly climbe over without tiring: The King finds himselfe in a straire, and although, his present condition, not much differing from a prisoner confin'd to his Circuit, were undoubted bad, yet he had just cause to suspect a worse,

neverthelesse,

nevertheleſſe, covering himſelfe with his moſt juſt Prerogatives, as his Shield or Buckler, he princely denies to be a ſubject to his ſervants, and is therefore in language ſomewhat ſmoothered, pronounced Refractory, and an enemy forſooth to his own State.

From this fire within, Coales are carried to kindle a greater without, a way muſt be deviſed to remove the King from his obſtinacy, for ſo they ſtiled his reſolution, or from his houſe: and who could Act this ſhameleſſe part with a more brazen Impudence, than the baſeſt of the unbluſhing multitude, whom for that purpoſe were ſtirred up, many hundreds together, to torment him.

Theſe that were not worthy to be called men, but the very excrements of nature, marched thorough *London*, and made their daily muſters at the Court Gates, where they behaved themſelves with as much inſolency, as could be imagined, without checke or reprehenſion: once indeed, it was the fortune, or rather vertue of about forty Souldiers to fall upon thoſe rakehells; for being jealous of ſuch neglected Tumults, and obſerving the King to be their chiefe aime, they hovered in certain bordering houſes; from whence flying opportunely in to his reſcue, they ſcattered the ſawcy frie, yet not till they had exceeded all meaſure, and begun to aſſault the Kings eare with theatening exclamations.

Here that courſe bran and chaffe of Humanity, cryed out with lowd Confeſſions to thoſe military Gallants, then Officers of Juſtice, that if they had not been ſet on, they had never attempted thoſe riots, from which they promiſd to deſiſt for ever: yet in few dayes after, being excited by a new provocation, and a doubling of their party, the dogs returned to their vomit, and that with ſuch liberty and fierceneſſe, as warned the King to ſhut up his Gates, where they told him to his face, no Porter ſhould attend thenceforward, without their appointment.

Here was a monſtrous ſpectacle, and a leſſon for Kings, not to empaire Majeſtie to ſtrengthen Subjects, nor part with the royall Timber to build up ſervants to a Soveraigne height: His Majeſtie feeling himſelfe thus wounded with reproaches, whoſe ſharpe heads ſtucke in his ſoule, of which he was to expect neither meaſure nor end, windes himſelfe ſuddenly out of the crowd, and duſt, that had well nigh ſtifled him, and eſcapes to *Windſore*: where for a time he breaths freſh aire, and lives indifferently free from outward diſturbances, and is onely afflicted with the interior cares of his own grieved minde; which could prophecy no peace to it ſelfe in ſo generall a diſagreement.

But this repoſe was ſhort liv'd, for now mens mouths are filled, and their hearts affrighted with an apprehenſion of Imaginary plots, the ſhadows of feares, and ſurmiſed jealouſies, the troubled Scenes of our ſecond Act, which is onely deferred, while the Players are ſhifting

ing cloaths, and put on their new diſguiſes; till when let the Spirit of the compaſſionate Reader rowze it ſelfe, and committing what is paſt to a faithfull memory, prepare his eyes for new marvells, to encreaſe his aſtoniſhment.

1 Sam. 26. 16. I muſt ſay heere to the Parliament, as *David* once cryed out to *Sauls* Guard; *As the Lord lives, yee are worthy to dye, becauſe you have not kept your Maſter, the Lords Anointed:* for I dare well affirme, and with perfect aſſurance, that theſe can leſſe excuſe their Lords danger, and their own failings, than thoſe of whom it is written, *that God had caſt into a dead ſleepe*: for will the Parliament pretend ignorance, why then beſides the common fame, they received daily advertiſements from their own eyes; this crime being not perpetrate in a corner, but upon the high way to both Houſes, or will they name the perſon obſcure, not worthy of their care, and deſerving to be ſleighted; it was the King, whoſe preſervation and welfare, equally obliged, both Parliament and people. If they object, their want of power, I muſt needs take leave to remember them, that when danger began to knock at their own dores, they could finde a preſent remedy, a meanes to encompaſſe themſelves with an Iron wall, commanding the Trained Bands to aſſiſt them, by whom they were inſtantly obeyed, and ſerved to this day.

Seeing therefore that theſe great rectifiers of abuſes, would neither prevent ſuch outrageous villanies, committed againſt the Crowne and dignity of their Soveraigne Lord the King, at their firſt appearing, neither ſuppreſſe them in the Act, nor chaſtiſe them afterwards in their faulty inſtruments; it follows, by the rule of conſequence, that the guilt of theſe preſumptions, and their higheſt blame belongs chiefly to themſelves; for he that commends a wickednеſſe, either by encouragement, or connivency, before, in, and after the execution of it, is ſaid to offend more deeply and adviſedly, than another, that may raſhly command it, or be hir'd to commit it.

For the firſt is malice, the ſecond infirmity, and the laſt poverty.

Reaſons of a new State, which conclude a neceſſity for the Kings expulſion from London.

3. *Quere.*

THe Queſtion heere is, why the Parliament did more than ſuffe his Majeſtie the Lords anointed, and their own dread Soveraign to be thus hiſt, exploded, and driven from *London*, as a common e ror uſes to be out of Schooles: The anſwer is at hand, becauſe the themſelves had a full purpoſe to ſtrike up the heeles of Governmen and make the Church and State to ſtand upon their head, with t heeles upward.

Th

The reaſons of this and the reſt exceede rather in weight than number: Antichriſt of whom every ſchiſmaticke that boaſts himſelfe in a forme of godlineſſe, but denies the power of it, is ſaid to be a type and forerunner, (eſpecially when he addes this preſumption, that he feares not to ſpeake evill of dignities) before he can Act his lying wonders effectually: Saint *Paul* tells us, *Some one that lets muſt be taken away*; And is not this a neere Similitude: many Irons were heere in the fire, the bellowes blowne luſtily, the mettall red hot, and all the materialls furniſhed and ready, yet could not the Engin be brought to hammering, nor hands to the worke: And why, forſooth, there was one that hindred, The Anabaptiſt, Brownift, Puritan, Libertine, with all the rabble of Atheiſts, being united in armes againſt the ſingle naked Proteſtant, and peace of the Land, had advanced even to the doore of State, and ſtrugled to get in, that ſo every Leader, in divided parties, might labour to ſtrengthen, and exalt his faction, yet with all this paines, and preſſing, they could not enter, for there was a Sunne within, which fild the roome with ſuch beames of a radiant brightneſſe and ſplendor of true Majeſtie, as neither thoſe Buſſards, nor baſtard Eagles could be able to looke upon without winking: The King was there, whoſe heart, being as they all had heard, for high and reſerv'd uſes, in the hand of God, more eſpecially than other mens, they knew not how the Almighty might direct and ſtrengthen his, to all their confuſions.

For *London*, *Englands* great Chamber, had then ſo many waiters in it, whoſe free ſoules, not tainted with the common Infidelity, could not abide to behold their Prince thus uncivilly affronted by a heard of Groomes, that had the Game been wiſely played, might have endangered the fortune of it, and given checke to thoſe forward mates, but the opportunity was either not ſeen, or unluckily ſleighted. If any will yet know why: The Parable of the Husbandmen will cleere it; *This is the heire, let us kill him, and the inheritance ſhall be ours.* The King his Fathers pious Sonne, and Crowned Heire, is firſt to be deſpoyled of his Navy, at Sea, and the hearts of his Subjects by Land. *London* muſt be purged of all honeſt men, eſpecially from bearing Office, and eſtabliſht theirs: The Tower and Magazins poſſeſſed to their uſe; the royall Treaſure ſurprized, and his Majeſty driven to a deſperate condition, and turned out, not as a Lord of Realmes, and Father of his people but like an extravagant ſonne of Fortune, to ſhift for himſelfe. If he contend, ſay they, wee have our wiſhes, for then as a diſturber of us, and the Kingdomes common enemy, as wee may eaſily call him, it will not be difficult to cruſh him, with the weight of his own power, now in our hands. And laſtly, wee muſt render him odious, and ſuſpected in his own perſon; All the faults in his ſixteene yeeres reigne, are to be charged upon himſelfe, and delivered to the

view, or rather apprehension of the vulgar, till wee come to an upshot, and all this in Termes so wary, ambiguous, and suspending, as must rather raise an opinion of his Accusers modesty, than lessen the horror of his guilt, or allwage the feaver of their doubts; Gathering craftily, advantages from the nature of man, that in apparent dangers studies prevention, but is immoderately affected with those that are shadowed: because of their greatnesse, wee are rather jealous than assured, as not being able to behold them but in the mist of Imagination, which propagating with feare, is for the most part delivered of a monster, mighty in bulke, but without forme or distinction of parts: In a word, the whole frame of his Government is not onely to be presented rotten, and defamed, but so generally insufficient, as the people themselves, without seeming to be prompted, must cry out for a change.

Heere you have their reasons: but shall wee thinke it was in the power of these Machiavels, to put these their contemplations into act, or throw this dirt upon a King, and injure him thus to his face; doubtlesse it was not, for though all feare had been exiled utterly, yet the frame of a fact, so notoriously infamous, in men so qualified, with Estates, Titles, and Trust, against such a person more in value, than ten thousand, and in such a Cause, whose Argument was the deprivation, or ruine of three most flourishing Kingdomes, were all powerfull obstacles, and himselfe present, that must needs have deterred them.

For these were deeds of darknesse that could not endure the light of his countenance; upon which God the defender of Kings had stamped his own marke, *Sacred Majestie.*

For these Considerations therefore the Kings errand being made ready, he was, as hath been truly related, thus rudely dismissed, and sent hastily away with a flea in his eare, that is, sharply rebuked for staying so long: I goe on to the warre; of which it remaines to be proved;

Who must justly be stiled the Author.

4. *Quere.*

THe venomous Serpent, that now thrusts her fatall sting so deepe into the tender sides of wounded Religion, and bleeding Monarchy, hath lurked long in the darke vaults of error, and privy conspiracy, and for many yeeres beea fostering this deadly Cockatrice, which brought out to the worlds view, has almost all men with his pernicious sight, those onely excepted, who by swallowing downe before-hand some drams of his poyson, skilfully compounded with other

ther more apparent phyſicall and wholeſome drugges, are ſaved by that Antidote, and dare ſtand in his eye, without feare or danger, and ſuch are all thoſe who blinded with covetouſneſſe, and a deſire of rule, have ſuffered themſelves to be led by the hand and voice of two flattering, faire, but moſt falſe pretences: The firſt boaſting of the King; the other, for the publicke Good, yet both theſe they well know from the beginning, were counterfeit Guides: for the hand had a dead palſey, and the voice was but an eccho.

When many ſervants in a wide well furniſht houſe, forſaking their truſt become confederate with theeves; all honeſt men will allow their Maſter to ſtand upon his Guard, and with ſuch as are yet faithfull about him, ſtrive to keepe the miſchiefe without, or if it be entred, to encounter it within, for the protection of life, wife, children, and goods, till ſuccours may arrive for his deliverance; and the apprehenſion or death of thoſe deſtroyers: but becauſe there lies couched in this Queſtion, a more then common deceit, whereby many well meaning, but ignorant people, or of no great reach, have been miſerably beguiled: The Adverſaries guarding themſelves from all the harme of objections, how juſt ſoever, by interpoſing this crafty reply; That the King aſſaulted them firſt, and therefore they being but obedient to the Law of Nature, and to neceſſity that hath no Law, have onely defended themſelves from the beginning: I ſhall therefore Chriſtian Reader, for I imagine thou haſt been once chriſtned at leaſt, take ſome paines to unfold this darke myſtery, and make it ſo plaine to thy underſtanding, by a ſecond Simile, as if thou marke it ſeriouſly, and art not thy ſelfe ſo drunke with thy Cauſe, as never to turne againe to a ſober judgement. Thou ſhalt behold Truth without the ragges of her diſguiſes, and ſee her ſtand juſt heere ſtarke naked before thee. I make the Caſe thine owne, and give thee leave to imagine thy ſelfe owner, and poſſeſt, of one goodly entire Lordſhip, over which, thou appointeſt a Steward, a man nouriſhed by thy charity from a childe, in whoſe good parts and conceited honeſty, thou repoſeſt a generall confidence, by which employment, that thy ſervant becomes mightily enriched: Suppoſe againe that by thy Hoſpitality, and other munificent bounties, thy proſperity growes darkened, and thou obſcured in a Cloud of debts: finding thee in this ſnare, thy wealthy Steward preſents himſelfe, and proffers his purſe, perſon, and counſell, to diſcharge thee of trouble, and Cancell thy engagements, yet becauſe Time, and a thrifty courſe, muſt weare out the latter, he perſwades thee to feoffe him in all thy rights, and rents, for yeeres, or during life. To which he further preſſes thee, to binde thy ſelfe by publick Acts, firmely and legally: for, this done, he aſſures thee by promiſe, and private oath, a competency for thy ſelfe, that thy debts ſhall be all paid, and thou made mightier then all thy Predeceſſors: This is a hard choice, and

may justly trouble thee, yet the care of thy honour, of thy selfe, and posterity, thy affiance in him, but above all, thy strong opinion of his grounded love to thee, being thy Creature, and a bird whose nest thy favours have richly feathered, levels all difficulties, and thou consenteſt; He gaines possession, and insults, disclaimes all unwitnessed Contracts; Thrusts thee out of dores by vertue of his deeds, seises upon thy Evidences; and lastly, as out of pitty, for which he likewise lookes for thankes, proffers thee some small allowance as his Pensioner, provided, that thou renounce all Challenges, for that estate to thee and thine for ever. But thou disdaining these servile Conditions, imposed by thy vassall, flieſt to the wonted remedy, the Law; wherein thy wants force thee, dejected, cold and hungry, to trudge, and be thy own Sollicitor; while thy perfidious adversary, stifling daily thy proceedings, by his hired Agents, and the gold, that should be thine, sits at his plentifull ease, cloath'd in usurped State, and warming himselfe by thy fires.

Now if any, in these thy sufferings, should justifie thy foe as innocent, and defame thee for injurious, and a contentious person, by reason that thou being made a worme, and trod upon, doeſt turne againe to a course, which may in likelihood relieve thee: would not this slander enter into thy soule, and vexe thee like a second persecution, or couldeſt thou esteeme the Authors of this scandall, for any other, than men of corrupt minds, companions of oppressors, and enemies to all uprightneſse, and common honesty; I refer it to thy own Conscience.

Yet thus and worse stands the case betwixt the King and his Subjects; neither is this the moiety of his wrongs; for when the earth could not afford any power above himselfe, to whom he should make his appeale, against those proud Invaders, by whose cruelty and craft, he seemed to be entangled in such netts, as *David* once was wrapped in, when those that hated him, cryed out to *persecute and take him, for there was none to deliver him*: even then, he was forced to be active in his own quarrell, and by the assistance of a few good pleaders, to dispute his Controverſie by armes, yet faine like a poore dismaied Client, to take his Law upon Truſt from the beginning, and commence his Sute ever since in *forma pauperis*: O treacherous *Dalilah*, that knowing where his great strength lay, hath thus by thy blandiſhments, and guilefull arts, conspir'd the ruine of so excellent a person: Firſt rocke him till he slumbred in a sound beliefe of thy love, and perfect meaning towards him, then set the liers in wait, thy *Philistims* upon him, to clip off the royall Curles of his Prerogatives: After put out the eyes of his authority; and lastly, drive thy *Sampson* to a morsell of bread; which he muſt hardly be allowed to eat, except he even grin'd the very Corne that makes it.

Certainly,

Certainely, if that wise King, the Father of this had beene but as skilfull in grophesies as he was to expound riddles, by which happy gift hee once discovered the deepest traine that ever was laid for the destruction of a Parliament. How it would have startled his Royall soule to have fore seene that another Parliament (so neere in time, divers of the first Senators being yet alive when this began, in requitall of so luscious a benefit, of which the whole Kingdome had plentifully tasted) should take such cruel paines to undermine his Sonne, and blow up his Successor. But God the righteous Judge, and certaine revenger of proud ingratitude; although he deferre his judgements for a time, till hee have perfected his worke, and made his power known, will, it is faithfully believed at last give sentence for the King, and right the poore wronged man; For so the pride of his enemies, his owne patient humility, and the pale face of his sufferings; with teares in mine eyes, and deepe griefe of heart, doe bind me to call him, to whom, next under God I owe of meere duty my faith, life, and highest revereuce: To conclude,

If to provoke a King, whose wrath is compared with the roaring of a Lyon, by injuries which cannot admit of reconcilement without such satisfaction, as the offenders resolve never to part with willingly: If justifying those actuall affronts with base and unfavory discourses, to make their Prince cheape, and of a vile esteeme in the eyes of his people; or if placing the armed body of their oppofite affairs at a threatning posture just in his eye, holding in one hand a Petition of Right, or rather wrong. And in the other a sword to compell the Graunt of it. Finally, if all these together will not be judged sufficient reasons to prove, that the Subjects here obtruded a War upon their Soveraigne, then let the rising of the Conntrey speake. When fancying dangers that never threatned them, they presumed to swell in Armes about *Rotherum*, in defence of one *Rhodes*, who despised the Kings order, and conflicted his Officers. The nature of whose offence, resistance, and the peoples tumult, being rightly considered, cannot but incurre the name and blame of a lawlesse insurrection. And lastly, let the action of *Hull* be brought in for a witnesse, which being deposed, and swearing justly, must needs give in evideuce to this effect.

Sir Edward Rhodes *that first despised the Kings order, and shot at his Messenger.*

An honourable man by his Majesties appointment visited *Hull*, and with quiet Rhetorick confirmed the people: but a young ruffler sent from the Parliament to supplant him, disturbed that calme with a tempest: and by the expense of a few oaths (a little superfluous perjury to deceive the Magistrates,) commanded the Towne with a prepared Garrison, disarmed and oppresst the Inhabitants, confiscated their goods, and banisht some from their houses, but most from their Allegiance to this day. Yet was this sonne of mischiefe but Vice-roy

The Marquess of Newcastle.

Young Hotham.

Vice-roy to his Father, who reigned indeed tyrannically for a time, abſolute and rich King in *Hull*, who would not ſuffer the poor King of *England* to be his Gueſt for an houre, except in the quality of a Subject, and for the time his Priſoner: but ſhutting the gates, denyed him entrance. Which proud refuſall was not contracted alone in that haughty Rebell, but dilated through a multitude, that with muſquets charged, and light matches, guarded the walls, and ſtood ready upon the firſt word of bloody command, to have given fire upon their King, and kill'd as many of His ſervants as their leade could have touched.

Here was a plaine demonſtration of quarrell, and a bad meaning. This *Janus* diſcovered but one of his faces in this action, which looked directly upon War, Subjects armed, not only againſt the peace of the Land, and their owne Oath: but contrary to their Princes will, and expreſly againſt his Perſon. When therefore they wreſted by force that Towne from the Kings juriſdiction, they palpably invaded his Rights. In hoſtile manner they wounded his regall dignity. And do give a period to the queſtion in controverſie: *That the preſent Warre is no true childe of a Princely Iſſue, but the baſe borne impe of Adulterate and (Common) parents: not the King, but the Parliament begot it.*

The Pretences.

5. *Quere.*

THeſe in their outward appearing, are ſo much the ſame as would make many wonder, how their owners could poſſibly be divided; for here now are two faces under one hood, juſt alike, which ſeeming to looke one way right forward, yet behold one another aſquint. A darke cloud of ſuſpence hangs over both theſe Cauſes, wherein they are ſo promiſcuouſly involved, that a right good judgement ſtepping but a little out of the ranke, wherein his Commanders, Truth and Reaſon have placed him, may eaſily be beguiled, and miſtake his party, for they march together, ſpeak one language, weare Colours alike, and give the ſame Word, till you take paines to conſtrue and underſtand them rightly; then you will diſtinguiſh them. For though they ſeeme to journey like good Correſpondents quietly together a great way, yet at laſt they will ſeparate, face one the other angrily, and be directly oppoſite. I begin with the Parliament;

Which doubtleſſe are the challengers, and will ſet down their grounds *juſt verbatim*, in the very Termes, as a Trumpeter of theirs delivered them,

them; who fitting on horse-backe with two others, about *Holborn* bars, a place where they frequently set theirnets to catch Dotterels, tame Voluntaries, after three blasts of his function, and a long pawse to recover breath; for they say he was in the way to be broken winded: He proclaimed to the silent Gazers these reasons of the War, as followeth: *For the King and Parliament, the preservation of Lawes, the Subjects liberty, and for the setling of a new Religion.* But being prompted by an Officer at his elbow, the Wag cryed the world mercy, and paid two for one: *True Protestant* for new, which word with more laughter then beliefe, hee said was unadvisedly slipped from him, though many thought otherwise, who rather feared the mistake, then gave credit to his excuse. It was intimated further for the Parliament by severall Declarations, Sermons, and seditious Pamphlets (whereof His Majestie complains in vaine) that sundry errors in Governement of a formidable quality and greatnesse had been let in; many openly: but most privily at the back dore of State, which threatned a swift and universall overthrow.

With these, our sonnes of *Anak*, promiseth to grapple and crush those half-grown Serpents in the head before they could acquire a full power to hurt. This, though a meere fiction, the blacke fume of a mischievous braine was yet a capitall device, by which those deep Masters in bewitching Arts charmed this most foolish unfortunate Nation to stand stock-still while it was bridled and sadled by a purblind faction: and ever since so spur-gal'd and rid out of Case, as flesh is hardly left upon the backe, or skin upon the ribs, or blood in the veines, to keepe the wretched Anatomy warme, or cherish in it a poore life.

The reasons of the Kings resistance, are the Parliaments repeated, enriched only with many reall promises of a most indulgent love to his people, and his zeale to remedy any of their just grievances, whose redresse might be cal'd necessary, and dutifully entreated; to these were added the reasonable defence of his owne Person, Prerogatives and Rights, endangered, denyed, and most unjustly violated.

Continuance of these pretences, and how maintained.

1. *Pretence, for King and Parliament.*

READer, in whose observing eye, I am now come to digge at this bed of snakes, whose only hissing I am confident hath scared many

many thousands out of their weake lives; Be not thou affraid, but stand thy ground boldly, while thou beholdest me take them out one after another, and lay them downe just at thy feete before thee, but without their stings, which I have purposely taken from them: because at least here they shall not hurt thee; for which my paines and care of thy safety, Thou, as one courteous and well-advised, shalt give me thankes in another world, for in this I cannot but be doubtfull of thee.

His Majestie must once more give place to His Subjects, whose double diligence and forwardnesse in the action have throughly deserved this precedency; they only are for the King, that's the burthen of the Song.

In this first and generall position, methinks the pretenders betray themselves to a manifest Inconvenience; for while His Majestie denies the truth of their assertion, it must needs be inferred, that either he wants many yeares of his age, or more ounces of braine to make him wiser, and able to distinguish betwixt his friends and enemies; or if this be false, whereof we need no better witnesses then our own eyes; then are they the most impudent intruders that time hath recorded, or ever presumed by doing him bad offices, to force their Princes good opinion, who in plain terms disclaims them.

The proverb tels us it is not good jesting with edge-tooles. Disdains in Subjects to their Prince, cannot but dash against many rockes in Divinity, sharp enough to open the veins of the most hard and seared conscience, and force it to bleede either shame or repentance.

I have observed many of these thriving Gallants that in a pleasant humour have laught heartily at this discreet folly of their being for the King, and wondred at the worlds simplicity, that against their owne eyes could be perswaded to believe them. Indeed these their free discourses alwayes passed from them in such places and company where they were carelelle of Spies, and had no cause to distrust any: but God, whose judgements being very high, and out of their sight, they feared not; for the fooles fancied him to be like to themselves, a Round head, till he reproved them at *Bradford* fight, then they changed their opinion, and swore with a spightfull indignation, that God himselfe was turned Cavallier.

A battle in Yorke-shire, where Fairfax *was utterly routed.*

By this small piece of digression, and the precedent discourse. This, the first ground of their War and our miseries, might seeme to be made sufficiently even, and cleansed from all ruts; for an indifferent judgement to walke over it steddily; yet to worke it a little smoother, that the Reader may be sure to passe on without stumbling. I shall begin to sweepe againe, and pare it a little nearer, wherein I must entreat thy patience, as being desirous to enlarge my

selfe

ſelfe in this particular, becauſe I find it to be one of the main beams that underprops this wilde building, which taken away, the houſe muſt fall and tumble into ruines for want of a ſolid foundation.

To omit divers, or rather infinite thwartings to His Majeſties actions, and ſnares in his way of no great ſucceſſe, yet laid purpoſely to entrap him. Let us make a ſolemne ſtand at *Edge-hill*, where beſides a cloſe treachery, a double ſacrilledge was committed, God being robbed of his honour, and the King of many thouſands of his Subjects upon a day, dedicated to more pious exerciſes then the ſhedding of blood. That diſmall day: a briefe, but lively character of the generall Doomeſ day, when the King engirt in fire, with the Princes, Nobles, Souldiers: with the very earth they trod on, all ſeemed to be ſegregated by an Armi-potent hand from the reſt of the world and men, to periſh there together in a particular Conflagration; when the devouring ſword by a ſtrict warrant was gone out to make inquiſition for blood: and the meſſengers of death flew in apace to execute their charge upon all they could encounter with.

And finally, *when he ſaw all fleſh about him withered like graſſe, and his friends mowed downe like the flowers of the field*; who was it then that covered his ſacred head in that day of Battle, and preſerved his life from feare of his enemies: was it our Pretenders? Nothing leſſe, they were his Aſſailants: and the heads of thoſe that preſt hard to kill him: But it was even he by whoſe only power and mercy it was contrived, *that thouſands ſhould fall beſides him, and at his right hand, yet the danger ſhould not touch him.* Art thou ſtill ignorant? Thou ſeeſt it was not thy Parliament. Heark in thine eare, and I ſhall tell thee; It was even he, that having his dwelling on high, yet humbled himſelfe to behold the evills committed that day upon the earth. Hee that commands thy Parliament, Confederates and thee; or if you refuſe, the worſt of all your malice.

Thus you touch not his Anointed in any manner or meaſure to harme him: And laſtly, he that will have the Kings enemies in deriſion, and wound the hairy ſcalp of every one that continues to affront him, and goes on ſtill in his malice: perhaps thou wilt inſult in thy bold language, and ſay, what did hee there then, hee might have left the Field. But when ſervants begin to confine their Maſter, and limit him in his own houſe, to this or that room at their appointment, it is a ſigne they meane to thruſt him out of all: and will be high time for the Juſtice to ſteppe in for the Maſters delivery, and to carry thoſe fooles to the correction of the ſtocks.

And art thou ignorant, that to ſtrike another being but thy Equall is a treſpaſſe againſt Law, though the place be indifferent: but thy Superiour, and upon his owne ground, a criminall aggravation that heightens the action, and encreaſes dammages. The Royalty

of *England* is the Kings, nor thine, nor theirs that employed thee; He is thy ſupreame Lord, and true Lord of Soile in any ground of *England* where thou canſt meete him.

The King fired the firſt Cannon, therefore he gave the on ſet.

Thus they report falſly, for Eſſex *diſcharged his Cannon 5. times, before the Kings anſwered him once*

When the Earle with his Armie contracted two dayes march in one, and came flying to the Encounter, was it for peace, or to provoke a quarrell; chiefly then when he had planted himſelfe juſt in his Princes eye; from whom, if ſuch rough meſſengers were ſent, to command them in their Maſters name to leave their armes, and that forbidden place, it was but neceſſary. Although this rumour railed by them, and believed by too many, is a lye. For Eſſex fired firſt.

Our Saviour giving us ſeverall markes *for diſcovery of wolves in ſheeps cloathing*, teacheth us to *know them further by their fruits*. That fight or fruit of a curſed tree, whoſe juyce was all mortifying, and baneſull as Aconite, was juſtified by divers principall Members of both Houſes that were encouraging leaders in it: All which, although wee feele it with our hands, and ſee it with our eyes, yet we are commanded to believe againſt all our five ſound ſences: *That the Parliament is for the King.*

What is ſweeter then the labours of the induſtrious Bee; yet if the Eater be not careſull, hee may perchance meete with many ſtings in a honey-comb to diſquiet and hurt him. Faire words ſerve often for diſguiſes to a foule meaning. *Judas kiſſed his Maſter when he betrayed him.* And *Joab* ſtiled *Abner* his brother, whom hee ſtabbed immediately. Maſter *Latimer* that faithfull man of God, affirms it to be always the guiſe of Traytors to pretend fair for the King, whē they purpoſe to deſtroy him; for malice thrives by diſſembling, and is therefore cal'd the fruitfull mother of deceivable Arts, becauſe of her ready faculty to change her ſelfe into the ſimilitude of her Contraries; whereas a good heart can hardly transforme into a new ſhape, or be beholding to a flattering tongue for protection, although it deſire to be conceal'd but for the preſent, and for vertuous ends. And this happens, becauſe ſhee feares to violate her league holily contracted with her two immortall friends, Fidelity and Truth. Ladies of incompara'ble beauty, vertue, and divine extraction, who are of their Honours ſo jealous, of ſpirits ſo high and noble, and of Conſtitutions ſo delicate, as will never incurre a juſt ſtaine for a myne of advantages, nor admit any for companions that carry about them the leaſt taint or grounded ſuſpicion of being falſe.

When a change in fortune, dealing ſometimes a game of loſſe to our

our brethren of the new Fraternity, had ſhuffled them together, in one packe, with thoſe they call Cavaliers, reputed their enemies. A ſtrange kinde of free ſoul'd men, whom every ſmile of victory, could make unhappily confident in the preſent, and careleſſe of future chances; how have they been liberall in comparative diſcourſes, to the blame and ſuppreſſion of their own party, and exaltation of the Kings; whoſe way, in their then rectified judgements, they ſeemed to preferre, as much more worthy, ſafe, and of a better managing, directing theſe their flatteries, to thoſe eſpecially, whoſe ruines they were then projecting, which afterwards they perfected, when turning tailes the Snakes had crept into new skinnes, and the fickle Cards changing lucke, had filled their daſtard hands with commanding trompes.

To the contrary: I have obſerved when no feare of danger, or opinion of favour, could deterre his Majeſties ſervants from urging the uprightneſſe of their Maſters quarrell, in Termes free, and vehement, themſelves poore, and in ſubjection, againſt their proud Lords, who (be it ſpoken without flattery, or envy) were Gay fellowes, and ſuch perchance as about three yeeres ſince, might be held ſcarce worthy to have ſat with the dogges of their flocke, whoſe feet they ſtrike up daily in deriſion; and from whoſe Eſtates ſequeſtred, they have borrowed all the wealth and bravery they now Jett in; and although, in preſence of theſe counterfeit Heroes, Baboones in velvet Coates; to ſpeake doubtingly of the King, was counted a fault; relentingly, a full crime; favourably, high Treaſon; and to drinke his health, death: The high road, wherein the tongues of his Traducers, travellers, being deprivings, revilings, depraving, depoſing, and deſtruction of the whole race, yet divers of his faithfull Subjects have paſſed thorough all theſe pikes, and the rage of his adverſaries, to juſtifie alowd the Kings Innocence; and the others way to be devious, and tyrannicall. Which generous boldneſſe, as it is certainly not common, ſo neither can it be incredible, it being impoſſible, that minds diſpoſed to vertue and wreſtling in a matter of right, ſhould be utterly foiled by oppreſſion and wrong, when Juſtice and Reaſon ſtand by to ſecond them; and although this exceſſe of the Adverſary in ſpeech, and action, be contumacious, vile, and unnaturall in Subjects to their Prince, yet wee muſt ſtill confeſſe, The Parliament is for the King.

About whoſe necke, becauſe they would be ſure to tie ſuch a Milſtone, as ſhould ſinke him without recovery, to the bottome of his peoples hate, they endeavoured to weigh him downe with an odious Parallell, the moſt diſſolute life, and Reigne ſince the Conqueſt, which in all likelihood was ſet before him purpoſely, that he beholding the deformities of another, might fancy them to be his own, and ſo by the witchcraft of melancholy, throw himſelfe into the deep Gulph of that Princes diſaſters.

In London, *this Book was publiſht juſt at the Kings departure.*

Richards pale Ghoſt was conjur'd up, and forc't to appeare upon every Book-binders Stall, that calling to the Kings friends, if any ſuch were left, as they paſſed by him, he might poſt them away, with ſome portentuous Meſſage, to this effect:

Tell King *Charles*, that I *Richard* the ſecond, once a King, and one of his predeceſſors, for certain frailties in nature, and faults in Government, was unjuſtly depoſed by a perjur'd Duke, in a perfidious Parliament, and after, murdred cruelly by a generation of Traitors; whoſe unhallowed ſoules, neither divine feare, nor reverence to Sacred Majeſtie, were bridles of any force to reſtraine their wicked hands from being embrued in a Kings blond: Adviſe him further, that although this Tragedy were ſolemniz'd in former ages, and the actors dead long ſince, yet their poſterity live ſtill, who inheriting the rebellion and hate of their forefathers, threaten him with my miſfortunes, and have begun already to trim a new Stage for him to dye upon: bid him reſigne.

But there the trembling Spirit, remembring that word to have been the worſt Act of his own life, the very Planet that kild him, and the theeſe, that having firſt ſtolne him from his own high ranke, into the quality of a Subject, rob'd him laſtly of the honour to dye a King: he could proceed no further, but making a full ſtop, ſtand fixt, and dumbe like a picture.

If any fiery ſtickler of that ſide, will needs belch out his hot fumes, becauſe I allow this ſence to the ſudden riſing of *Richards* Ghoſt, I entreat him then but to lay aſide the phrenſie of his own partialities, and ſoberly tell me, for what other reaſon, juſt at the parting of the King and Parliament, muſt that bleeding Apparition, be awaked out of ſo ſound a ſleepe, and raiſed up from his ancient and quiet duſt, to be made a freſh ſpectacle to the affrighted, and cenſuring world, except to accommodate the Parliament ſteering the ſame courſe of violence, with a fit preſident: To teach the people, what example they muſt follow; And admoniſh the King, that if he transforme not himſelfe into the humor of his Subjects, he may reade in the ſad Legend of that unhappy Prince, his own deſpaires and deſtiny.

I call it Humor, when the brain ſicke multitude, without any apparent neceſſity of a change, or judgement to make an alteration happy, dare take upon them the name and practiſe of the skilfull, to fill the Church with Quick-ſilver, and adminiſter violent Phyſicke to a State, whoſe pulſes beat indifferently even, and was onely diſordered by a ſleight cold, which common diſtemper, affecting rather wholeſome diet, and gentle Cordialls, than ſuch Paracelſian medicines. Abhorre all improper remedies, and thoſe wilde Doctors that applied them, fellowes fitter to be chaſtiſed by Lawes, than preferred to dignities, and expelled the Land, as killing Empericks, dangerous to Religion, and deſtructive to the body politicke.

This

This of King *Richard*, with infinite others, Printed Pamphlets, and ſeditious Libells, of a renegate nature; Some ſtaring wildly upon the King, others ſtamping at his Councellors, which theſe dow-baked Politicians call Evill. Many whyning at the pale Surplice; more howling at Organs in Churches; moſt ſtorming at Monarchy, but all working buſily for the unlawfull ſuppreſſion of the higheſt Magiſtrate, are plaine Convictions of their ſpleene, and Antipathy againſt the King, that if there be yet any, who will ſtill ſeeme perplexed, and doubtfull of their deſigne: I can ſay no more, than that the ſtupidity of the reprobate *Jewes*, and their ſtrange blindneſſe is fallen upon them; who ſaw, but could not perceive; and heard without underſtanding. And although in full and compleat imitation of thoſe *Hebrewes* towards their moſt holy King, our *Engliſh Jewes* are come neere to their patterne, having firſt changed their Princes Diadem of Gold into a Crowne of thorny cares; and then crucified his ſoule, and Kingdome, betwixt two theeves; which being obvious to every eye, that envie hath not too much bleered, yet wee are bound to make it good, with ſword, pike, and piſtoll; and under a huge paine of Delinquency, that the Crow is ſtill white: The Parliament is for the King.

Juſt as the Devill was for Chriſt: If their Soveraigne Lord will fall downe, and worſhip them, his ſervants; then they offer him a Greatneſſe, beyond poſſibility, and promiſe to advance him higher than all his predeceſſors: meaning perhaps in the Catalogue of loyall Martyrs; for firſt they preſſe him, to forſweare himſelfe, then to ſtrip Religion out of her Ornaments; and laſtly, to deny God, and himſelfe, and obey his Parliament: if he refuſe, they ſpoile him of his Kingdome; and as the perſecurers of *David* did, *thruſt ſore at his life, that he may fall*: which laſt injury, could they but perfect it, they would perchance recompence and expiate the ſinne of it, like *Henry* the Fourth, to his incarcerated Lord; Beat out his braines to ſave the coſt of his boord, and then requite him with a ſolemne obſequy. But God I truſt hath given his Angels ſuch a charge, that his Majeſtie ſhall never daſh his foot againſt that ſtone.

Henry 4. that kild King Richard and uſurped.

How the Parliament have uſed the Lawes.

2. *Pretence.*

LAwes are the ligaments of every State, the ſinewes of ſociety, the ſtrong bands of unity, and common concord, and the high Marſhall of Diſcipline, and all comely order.

By theſe, the rich man is priviledg'd from all theeves, but himſelfe, and an evill conſcience ſleepes ſecurely, leaving his cheſt wide open, and

and his Angels to guard themselves. The poore Labourer, rightly termed the rich mans Asse, and the worlds drudge; though he sigh under his burthen, yet carries it patiently, enforcing honest paines to supply his wants, and enlarge the small talent of his fortune: *meum & tuum*; by nature enemies, of dispositions proud, encroaching and cholericke, are taught to dispute their bounds without quarrelling, and observe their mutuall distances.

For all which fair and entire felicities we owe under God, our first gratitude to Kings as Authors, to the lawes as Moderators: and lastly to Magistrates for seeing them justly executed! *Hinc illæ lachrimæ*, these blessings are all good, and have been ours; *Sed olim meminisse iuvabit*, must I feare be our Nations weeping motto while this Generation lives; when the best part of our refreshings in times to come, will be only a bare remembrance that we were once happy. *Quis prodest corporis pudicitia animo constuprato*; a chast looke is of little worth, where the heart is defiled. *Solomons* pretty Baggage after she had acted her adulteries, could wipe her mouth, and aske with a demure countenance, *what have I done?* Shee was innocent, and so are the Pretenders; for when a good mans estate is now driven and dashed in pieces upon the sharp-pointed rocks of necessity, occasioned by assessements, forfeitures, fines, and other robberies, to the profit of the Pretenders, and by command of their Armies and proling Officers, his Creditors nevertheless shall be licenc'd to commence their Actions at *London*, and saile to this wrack in a boate of Law, with power to fincke the poore man if they finde him but swimming, and his head above water, and gather up for themselves all the floating goods to the very splinters of the broken vessell; yet they face it out, and demand, Is not this pure justice?

Thus the *Hypocrites wash the out sides of the cup*; while they pollute it within with the blood of Nobles, and fill it brim full with teares of Widowes, Orphans, and the whole Land, that mournes like *Rachel* to be made childlesse and poore, and cannot be comforted.

All which streames of mischiefs flow from a corrupted fountaine; the Pretenders deepe dissimulation in this particular we now treat of, for have not all men, my selfe, and thou that readest this, seen and suffered to our eternall shame, the grave Lawes to be captivated by rude hands, and baffled by a peevish Ordinance, while their honoured dispensers are torturd, unjointed, and broken in their estates, reputations, and lives, upon the racks of persecutions, proscriptions and death, while the miserable surviving reliques are likewise condemned, without a preventing miracle to a triennial slavery: and to dye lastly in the dungeon of a vulgar scorn, a punishment exceeding that of the Strappadoes or Gallies.

The remembrance of this is harsh, unsavory, and so manifest, as that

that to diſcourſe it further were to ſet a candle in the ſunne ; for all men that have ſmarted by theſe new Lords, are witneſſes with mee, that moſt of the olde Lawes are broken : and amongſt the reſt that Royall one ; *Crimen leſæ Majeſtatis*, who having his crown crackt by Colonell *Colier* (I have forgot his name : but remember that to be his Trade and office) hath petitioned almoſt foure yeares for ſatisfaction and a healing plaiſter, yet can obtaine neither. The Judges it ſeemes not caring for God, man, nor importunity : But *Demades* the Athenian bids me beware, and thee take heed, of thoſe cruell Dracoes, that will needs be making new lawes, and write them in nothing but blood.

Of Liberties.

3. *Parliaments pretence.*

THeſe are Relatives to the former ; juſt Lawes and ſober Liberties are inſeparable, or rather conſubſtantiall ; theſe growing out of the others ſide, from whom they receive like motion and ſtrength. And certainly, amongſt all the jewels enchaſed in the Crowne of nature, this of Liberty was ever advanced to ſit uppermoſt, as a Diamond of the choiſeſt value : And ſo regarded by the Spaniſh Numantin, as made them reſolute, rather to oppoſe the ſingle head of one ſmall City, to batter with that Hydra of mighty *Rome*, and endure all the diſcommodities of a twelve yeares ſiege, then yeeld to proſtrate their higheſt felicity at the feete of a *Roman* triumph, leaving no better ſpoyles to enrich brave *Scipio*'s conqueſt, then the warme aſhes of their Towne and bodies, conſumed altogether by themſelves in their owne voluntary fires.

Numancia beſieged by the Romans 12. yeares, and finally taken by Scipio.

Without this, life it ſelfe hath no ſweet reliſh, with whom it is therefore by moſt made equall, preferred by many. And ſome have gone ſo farre, as to deſtroy their ſoules, for the liberty of their bodies.

Yet every great man, or a faction made up of ſuch, that will offer this looſing to a people peradventure not tyed, except in the unlimited exceſſe of opinion, which fancies a bounteſſe freedome, like the birds in the Aire, is not preſently to be obeyed as a Benefactor, but rather ſuppeſt as an Incendiary. All ages and hiſtories affording us plenty of bleeding witneſſes, that theſe great promiſes are ſeldome good partiots, but men of ſecret and evill intentions, which cunningly gild over their owne inordinate paſſions and practices with a colour for the publique, and are infinitely delighted to raiſe their particular commodity, and a luſtre to their darke houſes out of the ruines

ruines of the Kingdomes, or States they live in, which to that very end they ſtudy with all the art and vigour of invention, to embroyle in civill and fiery combuſtions.

Such was the Athenian Alcibiades, through whoſe ambition, and thirſt after honour, when *Greece* was wounded by her owne ſword, and engaged in mortall warre with the *Perſian*. Yet that fire-brand talked o nothing but the liberty of his Countrey, which by his own saying, not unlikely he knew well how to accompliſh: but provided, they muſt firſt confirme him Captaine-generall of *Greece*, with abſolute Commiſſion, and ſuch Authority as was little leſſe then Soveraign.

Such likewiſe were *Cataline*, *Marius*, and *Scilla*, but chiefly *Caſar*, when pretending by armes to recover for the Senate their loſt dignity and liberty to the people, by abjecting certaine aſpirers (as he termed *Pompey*) and diſturbers of the common peace; He obtained to enfeeble them both, enervate the State, and ſet up his own tyranny. Such alſo are theſe deare friends of ours, who in the ſtrictneſſe of their love, kill us with their embraces; while they flatter us into opinion, that it is not only beſt and ſafeſt for us to be bound, but diſcretion to worke our owne chaines, and wear them contentedly, though they pinch us to the bare bones, till ſome Auxiliary Angell may be ſent perchance to releaſe us, as *Peter* was once delivered by miracle.

And ſuch finally are all thoſe, whoſe thirſt after dominion nothing can aſſwage, but the fall and blood of Princes, whoſe ſuggeſted crimes are ſet like panders without, to keepe the doore, while theſe raviſhers of State within are deflowring their Thrones, and captive governments, while the miſerable people alſo by a frantick miſtake, helpe to aſſaſſinate their Kings, and make themſelves the blind executioners of their own freedoms, which with ſuch apprehenſion and zeale they ſeemed to fight for.

Defence implies a perill: and to give liberty, preſuppoſes a reſtraint. Ship-money, new Corporations, and unuſuall Patents, were the hated Jaylors, that in the Pretenders opinion had ſhut up the Kingdomes immunities and wealth in a cloſe priſon, whoſe ſtone walls was the blacke boxe that commonly encloſed them.

The two laſt were I conceive, *Realiter diſpenſatione Regis*, juſt: but angry effects of his power, as the forbearing them, might have been of his favour. If there were any offence in the firſt, as being either *præter*, or *contra legem*, materially; rejudiciall; *Empſon* and *Dudley* that ſowed the errour and reaped the fruit of it (for 'tis likely the Kings part was hardly the Tithe) ſhould have legally been convicted, and forced at the price of their lives and fortunes, to have healed the rupture they had made, that ſo the right adverſary might have recom-

recompenc'd the Kings loſſe (which queſtionleſs muſt needs be great) when his Subjects are ſtript and empair'd without a cauſe, whoſe ſpoiles ſerve only to garniſh the houſes of a few Court-leeches; upon whom a cloud of envy from the injur'd people threatens continually to raine down vengeance, and overſhadow the brightneſſe of ſoveraign favour with a dangerous eclipſe.

All which happen familiarly, when publique decayes are contriv'd or winked at, for the glory and augmentation of a few upſtart families; which being poore, proud and importunate, will never give over begging, while the Prince hath power, or the Subject patience to afford any thing.

Yet his Majeſties honour being more tender then that of a Virgin, ſenſible of the leaſt ſlaunder, and bluſhing at the aſſault of a rude queſtion, could not be juſtly taxed with theſe exceſſes: neither deſerve the reproaches wherewith his adverſaries have defamed him; for he referred all things to their free and judiciall tryals. If therefore they were faults, let their puniſhments be imputed to two ſorts of men, *viz.* thoſe who gave them life, and others by whom they eſcaped death; againſt which laſt, many ſad woes are denounced, if they erre wittingly in judgement, or pervert the decree for feare, favour, or reward. *Projectors.* *Judges.*

To theſe doubts there was added another Jealouſie of a more odious concernement; to be invaded by *French* Cuſtomes. A poor man muſt firſt ſweat hard to purchaſe his meate, and then buy leave to eat it. Thus they charged upon the King the hate of other mens crimes, and fathered a baſtard of their owne begetting upon his Innocence: and what ſhould this be but a reſolution forſooth in his Majeſtie to taxe the Subjects at a high rate for the uſe of all their neceſſaries. *Exciſes.*

The hand of policie had no ſooner ſtruck fire out of this flint, but the whole Kingdome proved Tinder ſtraight, and grew into a generall flame. With ſuch naturall loathing does a free Nation behold the cruell viſage of ſlavery: and indeed this lookes very like one, eſpecially in Engliſh eyes, whoſe naturall taint being that of covetouſneſs. We part with our gold as *Micha* the *Ephratbite* did from his gods: nothing but the feare of angry fellowes can ſilence our bawling.

The Citizens cram'd bagges, and Maſter Aldermans velvet pouch muſt live in their circle: ceremoniall kindneſſes.

For our neareſt friends: but touch mee not here good Cozen. And if a protecting *David* ſhall in courteous termes intreat a benevolence from the rich Countrey man, the Churles anſwer is at hand, who is *David?* There be many ſervants now adayes that break from their Maſters (as they raile upon his Majeſtie, and condemne him for flying from his Maſters the Parliament) who may therefore returne them *David*, reply: epitomizing all his unthankfull Subjects

in the name and perſon of one flinty *Nabal*. *Surely in vaine have I kept all that this fellow hath in the wilderneſſe: ſo that nothing was miſſing of all that appertained unto him, and he hath requited me evill for good.*

Yet all theſe thou wilt ſay were great extreames in the King, and like heavy burthens lay weightily upon the people: but have thy gods and our new Governours made them lighter! O wretched Engliſh men, worſe infatuated then the fooliſh *Galatians*; *who hath bewitched you to ſtraine at gnats, and ſwallow Camels.* Alas, how have our ſinnes prepared us for ſlaughters, and made the temperate roddes (becauſe ſometimes a little ſteep'd) of one juſt Prince irkeſome and intollerable, while wee ſubmit willingly our naked backes to be tormented with Scorpions by more then thirty Tyrants. The little finger of whoſe ſhort Governement hath beene weightier and more inſupportable then his Majeſties whole Reign and ten Kings before him. For example;

The body of the Parliaments proceedings diſſected.

Their firſt Act was by ſtrong hand to diſarme the Kingdome, that the generall ſtocke being theirs, it might be in their choiſe to puniſh when, and whom they liſted; which were alwayes either ſuch, as having learned to obey God more then men, had their conſtant ſoules ſo fixed to their King, as not to be frighted from their Allegiance at the Bug beare name Parliament: Or rich men, who (as engroſſers of worldly pelfe) were to be chaſtiſed with the loſſe of it, and their Traſh to be ſcattered into looſer hands, that would bee ſure to make it flie.

And laſtly, money it ſelfe, which for ſome concealed Delinquency, was by private ſentences exiled I feare, for ever, and ſo ſhipt over by them or their Factors into forreigne Regions.

Under the colour of Armes what infinite robberies were committed by theſe ſpyes, their ſearchers; what houſes even ſack'd, and huge ſummes in Coine, and vaſt quantity of Plate, beſides other precious moveables were wreſted from their right owners. (All which will riſe in judgement againſt the receivers, and burne like a fire in the boſome of their poſterity.) Times to come will perfectly declare, when perhaps the gag ſhall be taken out of our mouths that now makes all men ſpeechleſſe.

The twentieth penny of every mans eſtate demanded, which if not eaſily yielded too, was ſnatched away by violence, the owners marked for Malignants, and ſo puniſhed without other crime or evidence.

Ten thouſand Horſes, were arreſted by two ſpeciall Warrants from the Houſes, about the Suburbs of *London*; men of ſignall quality, that came to the Citie fairely mounted, like Knights of the high order of

Saint

Saint *George*, being compelled by thoſe fell Dragons, of the inferiour order, to trudge backe againe, like knaves on foot, and ſo were prettily chaſtiſed, for their ſtragling abroad in ſuch buſie Times.

Now for the Merchant, upon whoſe credit, theſe ſtrong thefts, or luſty borrowings depended, be it knowne, that his name is *Publick Faith*; whoſe Executors, in caſe of death, with their ſufficiency, and dwellings, when a witty friend of mine deſired to underſtand, but could not; for they are not knowne to this day, he denied to part with his Horſe of 25. l. price, Attached over-night by a big order, and a bold Conſtable, for the Cauſe to ride on; for his Conſcience, he ſaid, made more than two ſcruples and a halfe, how he Truſted without better ſecurity, that Generall Trader, who it was then feared, would at laſt wipe his Creditors noſes, with a Parliament-handkercher, and dye a beggar: Heere they revived the ancient evill, which *Solomon* ſaw, and liked not; *Folly ſet in great excellency, ſervants upon horſes; and Princes walking as ſervants upon the earth.* *Eccleſ.* 10. 6, 7.

By ſtrict enquirie into every mans full value, they appropriate to themſelves, and their Creatures, the ſtocke and ſpacious revenue of the whole Kingdome, whoſe Gold they have totally treaſur'd up in a Parliament purſe, thorough whoſe ſeame-rent bottome, they ſay it drops downe into Hell, from whence, I feare, there is ſmall hope of returning, ever to ſhine againe in this world. *The greateſt part of the Kingdomes Treaſure, is tranſported by theſe reſtifiers of Abuſes.*

Moſt of our Current Silver, they have Caged up, inſtead of Canary birds to chirpe our neighbour-Counſailes into *Epimenides* long ſlumber; or if they wake and riſe, to make them lie downe againe: as alſo for purchaſes at home, when they ſee all ſafe about them, or in forraigne parts, if a ſtrong winde ſhould chance to blow them thither; and laſtly, not from care, or Conſcience, but when ſome deſperate evill drives them to it, with theeves of this charme, they can raiſe the dead Spirits of their Army, too much dulled for want of pay: for by this quickning, if they would ſigne a Decree to warre againſt Heaven, theſe fellowes they know, for money, will ſet their hands to it: What they let looſe of this kinde to the world, is ſuch, as can hardly flie, from one man to another, the wings of it are ſo clipt, which nourriſhing a mutuall diſcord, betwixt neighbours quite thorough the Kingdome, diſtracts the people from higher Conſiderations, and gives them no leiſure to ſtrike at the right Adverſary: And this is the liberty they bleſſe their Nation with, whoſe marrow they eate out daily by their Maggots; *viz.* Plunderers, free billiters, Sequeſtrators, and Aſſeſſors; by whom this poore Land is extenuated, and made ſo feeble, as paſſing beyond a pale face, and a night-cap, life it ſelfe is hardly retained in her, by reaſon of her continuall ſwoonings.

Touching that Curbe of Exciſes; the onely name whereof to be in the Kings hand, and of his managing: carried with it ſo ſharpe an ac-

cent, and ſounded ſo terribly, theſe *Junior Grandees*, command us to meet it halfe-way, and receive it like health, with reverence and thankes. Certainly, a very ſtrange paradox; that invites both admiration and laughter, to call the ſame Act in the King tyrannicall, though he never did it, which preſently they make their owne, and authorize it for juſt and neceſſary, under a paine of mighty Confiſcations: If this be not a tricke of pure juggling, let *Hocus pocus* himſelfe be Judge, who poore rogue may now goe ſhake his eares, and picke ſtrawes for a living; for theſe his new Maſters have coozened him of his Trade, and in all ſubtile Conveyances goe quite beyond him.

Laſtly, to perfect the Great Worke, (for ſo they flouriſh it) and that all things amiſſe, might be amended, (or made worſe,) they preſent us, in theſe Convulſions of our ſtate, an ancient Enemy, for a Phyſician to cure us; Twenty Thouſand *Scotts*; I ſay, an Enemy, for though I grant, there may be Good and Gallant men amongſt them, yet is all that worth and vertue to themſelves; my opinion being cleerly, which reſults from former paſſages, that a Nationall hatred, engrafted by time, and made inveterate by deeds of fowleſt Hoſtility, and mutuall damages, ſuch as engendred a feud, and ſtiled it deadly: although it may ſeeme to be qualified for a ſeaſon by the power of intervenient Accidents, yet can it hardly be extinguiſht, but when a full opportunity applies freſh oile, it will recover new fire, and blaze againe.

An unhappy event I feare will make this Conjecture good, till when, let us goe on to feele the pulſe, and finde the Conſtitution of their other actions: upon which wee muſt turne faces about, for they are yet behinde us.

The Northerne Expedition.

When the wily *Scots*, underſtood from our *Engliſh* Male-contents, how many linkes were broken in our chaine of Concord, they preſented an Army, contemptible in all things, but preſumption, wherein onely they exceeded ours. And this their firſt Arrow ſtucke at our borders; being ſent as well to give Advertiſement to their *Engliſh*-Confederates, how ready, but weake, they were to ſerve them: as to try the Kings reſolution, which had they found it magnanimous, ſevere, and high, as it was mild, familiar, and too flexible. *Hercules* at one gripe might have ſtrangled two Snakes in that Cradle of faction; but the Courtiers were afraid: Heere wee paid much current money, for a little counterfeit agreement.

They were not halfe arm'd, and not many.

Their ſecond Arrow went further; for it glanc't at *New-Caſtle*, and flew over it: Heere the Earle of *Holland*, like his brother *Newport* in *France*, could not abide fighting: and thus, wee obtained our ſecond peace, as the *Iſraelites* did their Quailes, to the confuſion of our credit, many hundred thouſand pounds; ſtiled by us, *Compoſition*; by them

them hereafter perhaps, *Tribute money*, was granted to purchaſe their difficult Retreat: like the Ram to make their third advance, ſtronger Arm'd, and their Arrowes better feathered: This yeelding was infamous, and ſounded like the baſe mettall of a Puritan, by whom a courſe was taken, to ſubmit the ancient and lofty renowne of this moſt Noble Kingdome, to the ſcornes of an abject foe, who if they had met with honeſt reſiſtance, being but a handfull to our heape, and in the midſt of us, would ſooner have ſented their graves, than victory; but wee were rotten at the core.

By this ſingular paſſage, as a torch in the night, the darke plots of our Politicians are plainly diſcovered; for if not invited, why then were our Invaders entertained like friends, Gratified as Benefactors, and the rough name of an Enemy, ſo ſuddenly filed, and changed into the ſmooth Title of, *Our deere Brethren the Scots.*

Who, by reaſon of their ſympathy with ours, in their illicit affections to Innovation and rule, were laboured with Conditions, ſervile, ſubmiſſive, and baſe, to finiſh the Game, and ſhot one Arrow more for the Credit of the Cauſe; which they have done, and that ſo home, as to hit, and almoſt ſplit the marke; piercing ſo deepe into our ſides, and wounding ſo neere the heart, as the hand will be accounted worthily skilfull and fortunate, that ſhall be found able to cut out the forked end, without extreame prejudice to the head, and perhaps to the whole body of the Land.

It was once urged very earneſtly, but maliciouſly, and without proofes, by a Parliament againſt their Prince, to render him odious, that he had treated to ſurrender *Calla* into the French Signeiory; the two Kings being then in perfect Amity, and the *French* father-in-law to the *Engliſh*; But who ſhall charge this Parliament more juſtly, with the like Crime in nature, but far greater in degrees, that have given away their Maſters Inheritance before his face, and abandoned the beſt third part of his Kingdome, with the rich and mighty Towne of *New-Caſtle*, to the poſſeſſion of ſtrangers, who then breathed nothing but flames, kindled by the ſparkes of a freſh diſtaſte, and the glowing fire of an old and impoſtumated hatred; who have ſince exerciſed divers crying oppreſſions; commanding, wounding, and killing the men; affrighting, deflowring, and doing worſe to women; and making all Cockſure by ſending away the whole ſtocke of Horſes and Mares out of the Land, ſo to leave us a diſabled people, without hope of uniting, but every man to dye upon his own dunghill, and all to be over-run at the pleaſure of the Conqueror: And in a word, theſe ſubtile Chymiſts, our Parliaments deere Birds, have not forgot to extract the quinteſſence, of whatſoever is Good, and export it daily, leaving to us the ſhell, and taking the kernell to themſelves, diſtilling thorough their Limbeck of Aſſeſſements, and other private exactions,

exactions, all the Spirits of the North, making *Scotland* even drunke with an exceſſive and ſudden proſperity, whereof that poore Nation never ſo much as dreamed. Yet this is nothing to the Groſſe and maine of their expectations; for their pay runs on ſtill, and now their Arreers are growne multiplied to ſuch a countleſſe maſſe, as halfe the Coined Treaſure of the Land will hardly diſcharge; from whence it is conceived, that either all *Engliſh*-ground from *Tweed* to *Trent*, muſt be ſold out-right by theſe prodigals of State, or the rents turned over by a long Leaſe, for ſatisfaction, to theſe their unruly Hirelings: O were it poſſible for the departed Spirits of our valiant forefathers, eſpecially Kings, to underſtand like men, and be affected with Humane Accidents, how would their mighty ſoules, even ſweat in their temperate Thrones to behold this unworthy and needleſſe change.

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Touching

Touching Religion.

4. *Parliaments Pretence.*

Mahomets Bull, the visions of *Ignatius Loyalla*, and our Reformers private Calling, have been fatall to the world, and powred out like the viols of Gods wrath upon the Nations of Christendome.

By the first, the Eastern Empire was worried to the last bit, and not allowed so much as a faire monument to intimulate her bones or burnt ashes in, or the least Inscription for a memoriall to signifie the beauty and flourishing of so Soveraign a greatnesse.

The second have distempered many Lands with the pestilent feavers of Insurrection and change, filling all Courts where they appeare with the vertigo, and shaking the prosperity of States at their foundations like an Earth-quake.

By the last, wee have here in our owne grieved eyes, three noble Kingdomes, lately in health, and of a beautifull forme, now lying at the mercy of mischievous men, desperately sicke, horribly disfigured, and ready to resign their tormented spirits into the hands of any that will take them; If the justice of God drawne downe by the prayers of faithfull men destroy not these Charmers, and the operation of their spells.

These boast of nothing but their communion with God, divine raptures and inspirations, or rather revelations from above: all which (being a spurious brood, begotten in fornication, betwixt spirituall pride and humane invention) they charge upon a noble Parent, and presume to call them by her name, *Religion*,

Whereof by force, money or flattery they will needs cozen the world, and imprint in our beliefes, that they themselves are the only, and undoubted Standards: but *latet anguis in herbis*, the times shall likewise come (I feare they are present already) when men shal give eare to Fables, and themselves to be illuded by lying spirits, saying, *here, and there is Christ*. But they that are Circumspect, being likewise præmonished, will not lend too hasty a credit to that, or this impossible Novelty: such as delight to deceive, or be deceived, may use their pleasure.

Having done with the *Exordium*, I goe on to the rest, not tying my selfe precisely to a method, or the distinct parts of a Theame, for feare of offence to our Religions, who cannot abide to behold the abhomination of loathed order in any thing, without fixe rifts from a windy stomacke, and casting up his sick Gorge.

First, in an insulting fashion the Pretenders advance their Enfigns

in

in our view, and proclaime themſelves Champions for the true Proteſtant Religion; whereof in deſpight of her commands to forbeare, and the menace of her curſe, they aſſume the cuſtody, & uncontrowl'd tuition, making themſelves protectors to this Royall Princeſſe, as the third *Richard* was to his Nephew the fifth *Edward*; thruſt her into darke priſon, whilſt they bring into light and favour their owne impieties, and Crowne a moſt deformed and crook-back'd folly; which having effected, they inſtantly fall upon her with kicks, and fits, and all the injuries of a premeditated rancour, ſlitting her noſe, cropping her eares, and deforming her moſt faire and lovely viſage with all the indignities and markes of a Strumpet; ſtripping her out of her rich and requiſite array, into tatters and uncoomely beggery: ſo to leſſen her by degrees, till a confident neglect deliver her up to contempt: by whom being laſtly ſmoothered, ſhee is in danger to be buried or loſt for ever in the grave of a ſilent *non entitie*. *Thus the Tyrant oppreſſed his innocent Lord.*

For although her chiefeſt excellency be inward, which cannot be empaired, yet queſtionleſſe an outward eſteeme ſhould likewiſe wait upon her, and a ſhining Port to aſſiſt our fraile capacities, and expreſſe the dignity of ſo high a Lady, whom the Prophet preſents adorned, thus. *The Kings daughter is all glorious within; her cloathing is of wrought gold, and ſhee ſhall be brought to the King in a raiment of Needle-worke.* Here ſhee gliſters with an outward ſplendor, and is Royally habited. Our plain Reformers will admit of no ſuch bravery; they rather turne her out naked and ſhivering to live uncloath'd, and be ſuſtained by a weake faith, or periſh. All the fires of benevolent charity being quite put out by theſe lovers of themſelves. *The Church.*

Biſhops muſt down, Common prayer-book be aboliſhed, & decent Ceremonies rejected as ſuperfluities and rags of Popery: *Ne ſutor ultra crepidam.* I have neither learning nor licence to preſume in a faculty ſo much above me, and have nothing to excuſe the pride of this my undertaking, but *Davids* anſwer, when reſcenting at once the Giants blaſphemies, and the cowardly trembling of his owne Leporian Countrey-men; he replyed thus to his captious brethren. Is there not a cauſe, in which if the creator of all hearts be pleaſed to enlarge mine, and ſend downe his Light and Truth to be my Guide, I ſhall begge leave of this Queene of Callings (to whom in this her night of adverſity, my affections and duty pay the ſame tribute of love and ſervice, as when ſhee gliſtered moſt in her brighteſt Meridian) humbly to declare my opinion, and communicate with the world thoſe conceptions of my owne which give me ſatisfaction, and I think are ſafe. *Of Biſhops divine Ordinations.*

Theſe move mee to ſay, that our Reformers ought to have proceeded in that high Queſtion of Epiſcopacie with more reſpect and moderation, for 4 reaſons. *Reaſons for Biſhops.*

Reason 1. Because of their Antiquitie (read the third Chapter of *Timothy*, from the first to the eight) from the Apostles.

Reason 2. For the Reverence of their Order, which being alwayes second in honour, and first in learning, hath in all ages marked the professors for the high Columns and goodly square Pillars in that glorious Edifice, the holy catholique Church, whose chiefe weight (especially when shee was most conflicted and militant) hath leaned from the beginning upon the strong shoulders of Bishops.

Reason 3. For their deservings to us, and their integrities in Conversation, and Doctrines, shining prospicuously in life and death: but chiefly then, when renewing with God their promises to serve him, according to his owne most holy word, against the Inventions and Heresies of men, they commonly sealed all such Covenants with their blood, bequeathing to us the Doctrines we lately professed, when *England* Church was visible, entire, uncorrupted, and holy, as being tryed more then seven times in the fires of their owne martyrdome.

Times of persecution like these.

Reason 4. Because indeed our Reformers had nothing to doe with them, except to yeeld them their obedience and civill honour as to their spirituall Fathers, for otherwise (to speak a little familiarly) who made these men so bould with their betters; or from whom, except a multitude of unmannerly Citizens, and their armed Bands; have the lowest of the three Estates received authority to expell the highest from their due place in Parliament, and power in their owne Churches.

I take it, they wanted his Majestie to ratifie that Act, and am confident that most of the auntient Nobility, as also of the graver Gentry dissented to this hour.

Againe, by what dispensation or expresse Oracle doe these Laymen presume to breake out from their Calling; to which Religion confines all men by a Precept, and vomit out a Condemnatory sentence against Divines, the highest dispensers in that sacred Profession without meeting in a Nationall, and free Synod, to prove their deposement just, and their first Institution unlawfull. But this (peradventure, these Sages forbore modestly in favour of the Apostles) whom then they must needs have convinced, either of ignorance or rashnesse, because they themselves ordained it. Certainly they were starke mad, or extreamly giddy that did this, and those no lesse intoxicated, that commend it to be well done. From all which I deduce this grounded opinion, that these reverend men suffered notorious violence, and very foule play, the proceedings against them being utterly illegall, and their Judges not competent: but how shall the Wolfe get full possession to worrie the flocke, except the Shepheard and his Dogs be first driven away.

Of

Of Common-prayer.

COmmon prayer may be rightly compared to an Instrument of surpassing work-manship, whose sound being heavenly, divinely strange, touched by the finger of a right faith, and the lips of a fervent devotion, cannot but yeeld a ravishing harmony to the full satisfaction and solace of all, except these perverse children of itching eares; to whom (being reprobate to wholsome Doctrine) nothing is delightfull but sullen, harsh, and discordant notes.

It may also be called a prudent Collection of sundry notable Petitions religiously concatinated; or a chaine of the choicest Pearles, whereof if some few be not orient (which I confesse ingenuously, my best skill is not able to determine) those should have beene separated and supplyed with better, or the chaine made lesse, rather then destroyed; For if all precious things which admit of Imperfection should be presently contemned, we must then throw away our gold when it growes rusty, suppresse finally the Office of Judges, by reason many are corrupt, and hold Parliaments for ever accursed, because some have beene wicked, others madde, and this divelishly extravagant.

[a] A base fellow, one Wil. Blith a Parliament Lieutenant about Norton in Darby-shire did thus.

For this reason and [a] two more, the life of this Innocent should likewise have been spared, whose limbes have beene daily shattered, and the whole body dismembred by wicked hands, and trampled under the swinish feete of profane wretches.

First reason for the defence of Common-prayer. Meant by the faction.

First, because it was begot with much labour, and cherished tenderly by such worthy Fathers as parted willingly from their owne lives to preserve this their deare foster child from destruction or slander; for which their loyall constancy, with other excellent vertues, wherein these holy men very fruitfully abounded, their spangled soules are now high Saints that breath the spiced aire of odoriferous heaven; a place my friend infinitely full of all rare felicities, but prepared for meeke spirits, where I dare affirme, thy arrogance, and peevish turbulency shall never find admittance, except thou changest thy minde, and mendest thy manners.

Secondly, in regard there is not any thing in this blessed booke that savours of superstition or Idolatry, or can be found directly, or by just inference opposite to the sacred Word and Scriptures, to which the wisest and most impartiall amongst our new Teachers, must (if they be required) subscribe their Confessions.

[a] Reason. Dr. Reynol with his fellow Puritans in the Conference at Hampton-court, could not fasten any just slander upon the booke of Common prayer, though they did their best.

Thirdly, considering it will be impossible for them, and the rest of that wilde illiterate crew to compose another like this, or neere in vertue, efficacie and perfection.

And laſtly, becauſe good Queene *Elizabeth*, that nurſing Mother to Religion, with her prudent Councell, not onely honoured thoſe prayers, as holy and infallible, being all beames reflected upon us by the true Sonne of everlaſting Glory, but held it farther neceſſary to inflict ſevere executions upon a couple of Blaſphemers at *Thwurne* and *Alisbury*, onely for diſperſing Bookes of a railing, and fiery temper, againſt this godly Innocent.

Anno 25. Eliz.

What then was a matter of hanging, is now a worke of grace with our preteaders.

Oh! had the Juſtice of thoſe times but extended to theſe of ours, Almighty God had kept his Glory; *England* her happineſſe; The *Scots* their Lice; and all the Enemies of this Noble Realme their ſilence; if not for Conſcience, yet for quietneſſe ſake, and feare of hanging.

Of Ceremonies.

The Reaſon of Ceremonies.

LIke a skilfull Gardner, whoſe nimble hand guided by an attentive eye, wee may behold buſily plucking up the weeds, which being of a choaking quality, would ſtrangle the growth, and vicility of his hearbs, and flowers, as he preſerves carefully ſuch as his Art commends to enrich, and beautifie his Garden, all which he orders delightfully for uſe and Ornament. Even ſo have our grave and holy Fathers, Biſhops, Doctors, and Miniſters, the painfull dreſſers of Religion, provided for this fragrant Plot, the Church of *England* expunging all vaine Traditions, Errors, Hereſies, and ſapleſſe Rites, yet retaining decent Ceremonies, in their office, and eſtimation, which they ſet with a delightfull variety, to garniſh the beds and borders of Gods worſhip, to recreate the eye of Faith, refreſh the dull Spirits of Conception, and heighten zeale. Neither doe theſe Flowers want their ſent; The Croſſe in Baptiſme being the Cognizance of our profeſſion, and firſt Act of Chriſtianity, by which wee ſignifie a reſolution to worke out our glad paſſage to Chriſt, through the troubled waters of a thouſand Adverſaries. Of which Croſſe, I dare affirme, that none will be aſhamed, but *Fewes*, and Infidells, and ſuch hollow hearted profeſſors, as being all faire without, are like the Apples of *Sodom*, duſt within, and tainted with the loathſome ſavour of a black infernall rottenneſſe.

Dr Reinol. confeſſ. the ſigne of the Croſſe uſed ever ſince the Apoſtles going abroad, and at their entrie in the Church, & at Prayers.

B. Win. B. of Win. proves it uſed ſince Conſtantine: Tertullian, Cyprian, Origen *prove, that in their time it was uſed.*

Of Muſick in Churches.

MUſick is a certain divine infuſion of an over-flowing Contentment, or a ſudden extaſie of the Spirit, by which it is ſnatched up into a Criſtalline, pure, and tranſparent Light, beholding, as in a viſion,

viſion, ſuch full, unmixed, and ſatisfying Glories, as reſemble Heaven, and the ſhort fruition of thoſe unutterable Joyes, which ſhall Crowne the longings of each righteous Soule, with an everlaſting ſatietie in a better world.

The operations of Muſick, are vehement, Impulſive, and wonderfull: Changing Great *Alexander* into variety of formes, and humors; as, Merry, Melancholly, Martiall, and Madd——at the pleaſure of his Muſician.

The power of Muſick. Reade the life of Alexander in Plutarch.

By Muſick the Devill was chaſed from *Saul*; which ſeemes to be the onely reaſon, why the Puritan, a man ſtrongly poſſeſſed with a Malevolent Dæmon, does ſo deteſt, and fly from it.

Why the Puritan hates Muſick.

By Muſick, holy *David*, a man after Gods own heart, and therefore fitter for Imitation, expreſſed his gladneſſe in the ſervice of his God, and commanded it as a leading Circumſtance, and very behooſefull to divine worſhip. Whereunto he added farther, two perſonall Acts of extreme Lightneſſe; for he put on a Surplice, or linnen garment, and daunced after his Minſtrells almoſt naked before the Arke, and Maidens of *Iſrael*.

1 *Chron.* 15. 16

Thrice happy was it for *David*, that he played theſe prankes in *Jeruſalem*, for had he acted them in *London*, amongſt the *Sanhedrim* of our preciſe Rabbies, his Crowne had been ſhot of with a Parliament Ordinance, and he depoſed for a mad-man; although his fortune was not much better, for even there he mett with a Siſter, his own wife, who undervalued him ſo farre as ſhee durſt; for ſhee deſpiſed him in her heart, and called him Foole to his face. From whence I inferre, that *Michael*, *Sauls* daughter, was the ſecond Roundhead, that Time hath recorded: The firſt, as I have told thee already, being the Devill, when he ran away from *Davids* Harpe.

A Towne to a Tennis-Ball, his Crowne had tottered.

Michael *the ſecond Roundhead.*

Who profeſſes his delight to praiſe God upon all Inſtruments, lowd and ſtill, Trumpet, Lute, Harpe, Cymballs, Strings, and Pipe, well-tuned Cymballs, lowd Cymballs; without which, although it was poſſible for him to goe on in holy duties, yet he ſeems to performe them better in the company of theſe, and with a more ready alacritie; for they warmed his affections, made his devotions fervent, and enflamed his Love: Out of all which, like the Angel from the Altar of *Manoah*, his pure ſoule aſcended up in divine flames, to fetch from Heaven the Prophecies of Chriſt, and the holy foreknowledge of things to come.

In his laſt Pſalme.

Judges 13. 20. *Manoah* the Father of *Sampſon.*

Of the Surplice.

A *Arons* Garment, part whereof being fine Linnen, was appointed him of God, as the Enſignes of his Office and Prieſtly dignitie. Our

Our Clergy Vestures were devised by the Church, to distinguish Ecclesiasticks from the Layety, and accommodate them with habits sutable to their Calling, when they officiate the Acts of it. It was certainly very strange to some, and to others ridiculous, to observe our unconformalist, how in the times of Order, for now all is *Moles indigesta*, a meere Chaos, he would start, stare, and snort at the sight of a Surplice, like a Horse at a Hobgoblin in a darke and narrow Lane: Yet it is manifest by abundance of proofes, as well in the New as Old Testament, that white was ever named for the Robe of Innocency, wherein the Spirits of Just men are said to be cloathed. In stead of many, let two verses of St *Johs* be well considered.

Revel. 19. 7. 14. *And to her, the Lambs wife, was granted that she should be arrayed in pure fine Linnen, and shining; For the fine Linnen is the righteousnesse of the Saints.*

And the Hoast which were in Heaven followed him upon white Horses, clothed in fine Linnen; white, and pure.

Matth. 28. 3. It is written farther of the Angel that rolled away the Stone of our Saviours Sepulcher, and sate upon it, *That his rayment was white as snow*;

Mark. 9. 3. And of Christ himselfe at his Transfiguration, *That his Garment was white, and shining.* By all which, it appeares, that in this habit, so especially approved, selected, and worne by the Saints in Heaven, and Earth, and Christ himselfe, there can lurke no scandall, or just occasion for the foolish Birds to wonder at it.

Objection. It will be replyed perhaps, that it is not the Colour distasts, but the Constraint; Wee are tyed to it, and that binding necessity, makes it favour of superstition.

Answer. I answer; These Injunctions were not imposed to insnare thee in thy Conscience towards God, but to exercise thy duty to thy Superiors of the Church, to whose Judgement and Care the ordering of Gods family does more properly belong, than to thee; to governe in thine own house, where thou wouldest hold thy selfe much abused to be controwled with the Checks & entermedlings of a Stranger. Neither were these laid before thee to stay thy Journey, or perplex thee in thy way to Heaven, but upon thy sides, for hedges of Order, to keepe them, least wanting Rules, thou shouldest loose the right path, and be enticed to wander after the vagrant Light of a beguiling fancie, till thy Faith, despairing of a better Guide, might first tyre, and then turne backe againe; according to *Calvin*; *Sic est exigua nostra fides, ut nisi undique foveatur ac, omnibus modis sustineatur, statim evacuetur, fluctuet, vacillet.*

Mr Calvin.

The Marriage-Ring confessed by Dr Reinol to be a meere Ceremony. Touching our late fashion of Marriage, than which nothing can be devised more comely, honourable, and satisfactory: Or our Rites of Buriall, which make a difference between a good Christian, and a serviceable dogge; for whom many kinde Masters will digge a hole to throw

throw him in: They are to be received without Diſpute, or Contradiction, as warrantable Acts, priviledged by that generall Command of S. *Paul*; *Let all things be done with decencie, and in Order*; Which decency being the Churches decking from her Wardrobe of Ceremonies, they are therefore not to be conteſted for the Reaſons following. Sr Ric: Bakers *Chronicle.*

Firſt, Becauſe no point of Faith, or place of Scripture, ſuffers either diſhonour or loſſe by the Authority of theſe, which confeſſe themſelves but ſervants, that hold all their eſtimation and continuance at the will of the Church, which firſt advanced them.

Secondly, Becauſe all men of approved ſufficiency, and ſanctified Judgements amongſt our ſelves, have alwayes confirmed them, by their own practiſe, and delivered them to the world for good, and holy: And forraigners alſo, as Monſieur *de Moulin*, that great Luminary of *France*, hath not failed to preferre this of ours, for devotion, gravity, and majeſty, to all the Churches in the Chriſtian world.

Thirdly, Becauſe we make not Ceremonies the matter of Gods worſhip, but powerfull furtherances. Not *Moſes* that prayes, but *Aaron* and *Hur* deputed to ſupport the weak hands of devotion, and hold them ſteddy to their poſture of divine elevation, when they were heavy and pendant; for haggard nature will certainly turn taile, and hinder the flight of Grace by her ſluggiſh wearineſſe. Nay, faith it ſelfe, either fainting at the long journey, or overcome by ſuch a love as made *David* once indulgent, and too carefull for the Traytor *Abſalom*, will likewiſe take occaſion to ſit downe, that ſeeming to reſt her ſelfe, ſhee may ſtay for her loytering Companion, d ſloyall fleſh, which is alwayes framing excuſes in ſpirituall Exerciſes, and too frequently tyring. *For bearing our Church ſo much vilified by her owne Schiſmaticks, he came himſelfe into England, and left his Teſtimony behind him.* *Exod.* 17. 12.

Laſtly, Becauſe the Church Commanded the uſe of them, to whom all faithfull Chriſtians will yeeld a cheerfull reverence, and ſubmit willingly: And ſo wilt thou, if thou beeſt a true Sonne, but if a Baſtard, Reſiſtance beſt becomes thee; Goe on ſtill to be unnaturall, and rip thy Mothers Belly up; Thou haſt a mighty preſident for it, cruell *Nero*, a Pagan Emperour did the like; for which, and burning *Rome*, he made himſelfe famous to poſterity, as thou ſhalt be, but much more; for his humour contented it ſelfe to behold the beautie of one proud Citie turn'd into aſhes, but thine is greedy to be fed with the warme bloud of thy friends, thy Lords, thy kindred, and perchance thy brother, or if he anger thee, thy Father, a man that carries perhaps, a good old heart to his Prince, and therefore if he eſcape all other hands, may deſerve to be ſacrificed by thee his graceleſſe Sonne, it may be too, upon an Altar of loyall bones, ſome pile of honoured Carkaſſes, made of true Subjects, all ſacrificed to appeaſe the rage of a riotous Cauſe, and quench the furious Luſt of five inſatiate Members,

bers neighing after wealth, revenge, and pale cheek'd Soveraignty, the dammaske of whoſe Virgin Roſe hath loſt its vermillian bluſh, which now lookes pale at the ſight, and feare of her impure purſuing Raviſhers.

How the Religious have kept the Commandements.

THus having unkennel'd the Foxe, it will bee no hard matter to hunt and take him; for being lamed already upon all foure, he cannot runne farre. *He that loves me* (ſaith Chriſt) *keeps my Commandements*. All which being before us, how the moſt of them have been obeyed by our Religious, let their actions and our obſervations be equall witneſſes.

3. Commandement.

How the faction keeve the Commandements.

Thou ſhalt not take the name, &c

Of the breach of this Commandement, the *Scribes* and *Phariſees* were guilty long ſince, who carried an outward forme and oſtentation of ſingular holineſſe, diſcovered in certaine preciſe cuſtomes of habite and geſture, as wearing large Phylacteries, embroydered all over with the word *Jehovah*; walking ſoftly, and ſhunning in the ſtreets the only touch and ſight of women: whom in corners, and under a roofe (if they be not mightily belyed) they would both looke upon, and handle familiarly; yet our Saviour makes bold to tell theſe, *that inwardly they were ravening wolves, and devourers of widowes houſes*. And is not this the very Effigies of our new Doctors, by whoſe neer Reſemblance with the other, we may eaſily apprehend whoſe naturall ſonnes they are: ſhort haire, long prayers, and narrow ruffs, a ſober demure looke, deliberate ſpeech, and verily, verily (which word the Brethren catch from one another at a rebound, and toſſe it like a Tennis ball) are the formalities of our Religious or modern Phariſees, upon whoſe tongues the Almighty might ſeeme to have built his Tabernacle (ſo much they accompany each light occaſion, with the frequent name of God in their mouths) if *we did not obſerve their hearts to be farre from him*; which we cannot faile to doe, while we but lend a curious eye to their actions; for by thoſe we ſhall finde them convinced generally of three very egregious faults, frailties they call them; pride, covetouſneſſe, and cruelty. For who yet ever ſaw a Separatiſt, or factious Puritan mercifull, liberall, or humble, except the laſt: ſometimes in ſhew only, for his own extreame advantages. And does not this Hypocrite

I ſpeak only to the Hypocrite, not to the pure in heart.

uſurp

uſurp likewiſe that ſacred name for a protection to his lying; which being the veile of his other deceits, is the darling trade wherein his ſoule takes pleaſure, becauſe it brings in profit. And laſtly, to make up this Set or Conſort of his Vertues, his minds beſt harmony. What if he challenge Livery and Seiſen of his neighbours wife, is not his title good, who dare deny it? not her Husband; for hee in all likelihood may prove a Cavallier, and ſo ſtand in the accompt, and crowd of ſinners fit for puniſhment. But if a Brother, the courteſie is interchangeable; for this being an act peculiar to their private calling and Priviledge. By it a Siſter in ſuch a caſe hath liberty to propagate with a Brother, eſpecially if he profeſſe indeed-la: that his zeale burns red hot like an Oven, whoſe flame muſt needs have vent, and bake ſome ſpeciall things for the Churches utility, and augmentation of the Saints. Is not this a plain deriding of God, when they enforce his holy Name to ſerve them for a Patron to their publique Crimes, and Pander to their private Lecheries, let good men judge?

Theſe are ſuch as the Prophet Micha *ſpeakes in Chap. 6. 11.*

I have known this believed and preacht.

Keepe the Sabbath holy.

4. Commandement.

Our Religious ſay no, for that day eſpecially they are not able to ſpare from the worke of their private Calling: To fight battles, to teare the Bible, and drive all true Proteſtants from Church, who are deſirous, like *Nicodemus*, to ſerve God faithfully: but dare not be ſeen for feare of theſe Jewes.

Honour thy Father and Mother, &c.

5. Command.

Our Religious grant this in part, thus qualified with exceptions; That all Parents (contending againſt the Covenant their children have taken) are to be delivered up to Sathan, and ſo forfeite their priviledges, though God and Nature, the Lawes and Religion cry out to the contrary.

Thou ſhalt not kill.

6. Command.

The Religious laugh at this, for it is their Trade to ſhed blood, and murther the innocent is their daily exerciſe, and a neceſſary worke which the Devill and a damned cauſe hath made them skilfull in. They cannot live without it.

Thou ſhalt not commit Adultery.

7. Command.

Our Religious accompt this (conſidering the Times) intollerable,

and therefore choak it by a generall diſpenſation; from whence, and the provocation of their private ſpirit, they have beene encouraged to commit ſo many Rapes, and themſelves to cheriſh one in their owne boſomes, who yet afterwards they ſay, did indeed very ſore pennance in bed with a Parſons wife, and was laſtly puniſht with the loſſe of his Troope; which diſdaining to ſerve longer under ſuch a a Carpet-Commander, forſooke him altogether, and retired to *Newarke*.

Griffith *a Member of the houſe raviſht the Lady* Shudley.

8 Command. ***Thou ſhalt not ſteale.***

This command above all other the Religious have a ſpeciall care of, and therefore have given ſtrict order from the beginning, that none of theirs ſhall preſume to take or carry away in field, houſe, or Towne more then they can fin'e, and lay their hands on: and that is not to be called Theft, but Plunder, though many will not forbeare to thinke that the Cauſe it ſelfe is the moſt Tinkerly, ſturdy, and implacable Thiefe that ever rifled a Kingdome, worſe by farre then *Robin Hood*, for he tooke from the rich, and gave to the poore: but this ravenous Cauſe (they ſay) is a bottomleſſe pit that ſwallowes up all, and yet gapes for more.

9 Command. ***Thou ſhalt not beare falſe witneſſe, &c.***

This Innocent is put into ſome ſmall hope to recover grace hereafter, having at the preſent loſt all credite, eſpecially with worldly policy, the higheſt Doctor amongſt the Religious for all their whyning. For ſayes he, if we forbid ſlaunder in the Round heads, how ſhall we doe for Delinquents amongſt the Cavalliers, and conſequently for their pillage; Our Sequeſtrators too, and Spies will be out of worke and faſhion, which would be a means to ſtarve the Cauſe immediately; who being of conſtitution greedy, devouring and fretfull, will become leane as a Carrion, if it be not daily larded with the fat of theſe Royalliſts eſtates.

10 Command. ***Thou ſhalt not covet, &c.***

I inveigh not againſt thoſe that are pure in heart, and zealous for Gods glory: but thoſe thats deny the truth, & are alwayes changing for worldly ends.

Our Religious make ſo bold with this, that they ſeeme to breake it quite through in all mens judgements but their owne; for they covet and ſnatch at all, and yet laugh in their ſleeves at the ſimplicity of the wicked, that thinke they doe ill in it. To whoſe lands & goods they (the only elect) pretend as powerfull a Tithe as the *Iſraelites* did to the jewels of the *Aegyptians* *. If any will ſtart at this, and ſay the compariſon is not juſt, becauſe God himſelfe authorized the

Iſraelites

Iſraelites by *Moſes*; the Brethren will preſently reply that ſo are they no leſſe warranted by their private Galling, delivered by Mr *Marſhal*, or ſuch like Oracles, infallible enough to cleere all their actions from aſperſion how foule ſoever, and ſeemingly injurious in the eyes of the ungodly.

To theſe, Scripture addes another. *Thou ſhalt not revile the gods, nor ſpeake evill of the ruler of the people.* Exod. 22,28.

When I conſidered the Authority and ſtrictneſſe of this poſitive command, and mark'd how it was abuſed and flouted by the whole Tribe of our Religious. Every ſcorne of theirs againſt the King, being a deriding kicke againſt this Commandement, and him that made it. I was exceedingly aſtoniſhed, and upon the point to believe, that certainly their Holineſſe had lately purchaſed ſome new power to diſpenſe againſt the whole booke of God, whereof they carrying the lofty deportment, not of Interpreters or ſervants, but Judges, preſume to put upon us what new and unwonted conſtructions they pleaſe to phantaſie: And ſeeme to ſit with an expreſſe Commiſſion from their private Galling to annihilate, make ſpeechleſſe and Apocriphcall all controuling Texts in it——whoſe apparent meanings dare offer to rebuke or bridle them: but let all thoſe whoſe tongues (being cal'd their own) *are ſharper then ſwords, under whoſe lips does lye the poiſon of Aſpes, that ſpeake proud words, and make great braggs againſt their King the Lords Anoynted.* Adviſe ſeriouſly this rebuke of St *James* which ſilences all babling counterfeits. *If any man amongſt you ſeem to be religious, and bridleth not his tongue, but deceiveth his owne heart, this mans religion is vaine.* James 1. 26.

While our Affairs proſper, it is eaſie to flatter our ſelves. *The rich man* (ſayes *Solomon*) *is wiſe in his owne eyes, but his poore neighbour ſearches him out.* And although abundance of proſperity, and money have undone our Religious, and lifted them up above all knowledge of themſelves; yet there will likewiſe be a time for humiliation, when the want of theſe bleſſings ſhall reſtore them to a temperate ſence of their pride and unworthineſſe, and bring them peradventure to their wits again. Proverbs 28. 11.

Laſtly, whereas Religion binds us to love our neighbours as our ſelves, the Pretenders ſay no, for they rather command the contrary, and ſtrive to ſuppreſſe the authority of this precept as an arch enemie to their preſent purpoſe, and ſo ſingular for the times, ſeeing all thoſe whom duty faſtens to their Prince, our Religious contend to eradicate and conſume them in body and goods.

If there be others, conſcionable men, that will deny to ſhed blood with them in the heate of lawleſſe fury; theſe they brand with the ſuperſtitious name of Newters, noting them for ſpies, and Popiſhly affected, whom they plague, cruſh and weary with all intollerable

a: but chuſe to live at home, & ſuffers frō both parties, but confeſs the Kings right.

oppreſſions and poſſible effects of moleſtation and hate.

He encourages the people againſt their Soveraign by the aſſurance hee gives them of proſpering.

The greateſt number of groſſe Commons, who can either be ſeduced by falſe promiſes, or enflamed by Maſter *Lillies* moſt tempting and dangerous Prognoſticks, by which he ſolicites them to a deſperate change, and intoxicates the weake braines of the vulgar with a ſtrong opinion of their ſudden riſing, which hee aſſures them from his Art muſt ſhortly happen, transforming Carters into Kings, and ſetting evry dung hill knave (at leaſt in the fooles imagination) upon a ſeate of honour like an Arch-Duke. All which this Prophetick *Merlin* tells them muſt needs fall out as the admired conſequences (more infallible then deſtiny) of his three Sunnes, and the Eclipſe in *Auguſt*.

Read his booke.

Of theſe the Religious make uſe to engroſſe their Armies, poore ſoules, that if they ſhould but looke with undeceived eyes, would ſooner ſuffer the Canker to conſume their blades, or turne them into their ſeducers bowels, then be perſwaded to whet them in the hearts of their deareſt kinſmen, Countrey-men, and friends: but the dice was caſt, and this the Kingdomes unfortunate chance; From all which tryals by the touch ſtone of their owne actions, which wee have ſeene, and themſelves cannot deny. This experience will reſult, that the wonderfull zeale of our Pretenders to the true Proteſtant Religion, thus weighed in Scripture ballances, is found too light, and meerely counterfeit, their charity to men being very little, and their love to God a meere nullity, according to that Text of Scripture. *If you love not man, whom you have ſeene, how can you love God, whom you have not ſeen.*

If to breake down her hedg for the wilde boar to devour all her bleſſed plats can make her multiply. If to hide her forme be the way to make viſible.

If therefore to give the Church potions of ſterility be the way to make her fruitfull? If to mangle her viſage beyond knowledge, and lopping off her armes and legges will make her ſtrong and beautifull, If to glut the cruelty of her ſlaves with the fleſh of her ſonnes will exalt and cheriſh her, If to water her plants with blood in ſtead of prayers and teares be the only meanes to make her grow and flouriſh: And finally, if to diſparage Learning, to call preſumption zeale, and make ignorance renowned, be the meanes to enlighten her, make her Profeſſours famous, and their Labours immortall; Then ſhall our Pretenders be the only men: Coblers, Coach-men, and Weavers ſhall preach, and Religion ſhall dye with them.

2 *Sam.* 6. 7.

But if to the contrary Religious *Vzzah* was deſtroyed in an inſtant for only touching the ſanctified Ark, though with a pious intention. If *Nadab* and *Abihu*, ſons of the high Prieſt were ſuddenly arreſted by a judgement from heaven for offering ſtrange fire before the Lord, as our Religious doe their forbidden novall Doctrines. If a King could not eſcape without leproſie for uſurping upon one Act only of the Prieſts office: And laſtly, if devout *Stephen* might not be

Levit. 10. 1, 2.

2 *Chron.* 26. 19.

admitted

admitted into the Deacon-ſhip till he was conſecrated by prayer, and confirmed by impoſition of hands as a grave Ceremony, whereat all the Apoſtles were to be preſent and aſſiſting; what can wee conjecture will fall from an omnipotent, jealous, incenſed God, upon theſe contemners of his Church, order, and unity (proud builders, who thinke to purchaſe a name upon earth, and raiſe themſelves to heaven upon a tall heap of their owne wilde, moſt fooliſh and airy inventions) but a confuſion of greater aſtoniſhment and danger, then that by which their inſolent fore-fathers were ſurpeized of olde, and ſcattered at the conſpiracy and firſt erection of that high Tower ambitious *Babell*. *Acts 6. 6.*

Certainly, if we hearken but with a liſtning ear to the tales of theſe Tub-Divines, when they rock the careleſſe world into a ſlumbring beliefe, that all former Martyrs, Biſhops and Governours in the Church, men of profound learning, gravity and goodneſſe would have complyed with them in their new Principles, and been wholly of their minde, had they but lived in theſe times, and been allowed perchance the Lord *Brooke's* Coach-man, or the Cobler of St. *Giles* for their Tutors, will be ſport alone, and a paſtime ſo ridiculous, as may well perſwade a ſtoicall man, although it were *ipſe Diogenes*, to treſpaſſe upon *Cato's* grave rule, and almoſt burſt himſelfe with laughing; For is it not manifeſt, & well known to ſome of our Religious themſelves, that thoſe holy Fathers not ſtumbling after the dim light of nature, but following ſtedfaſtly the ſonne of Grace, which wholly guided them, decreed all War in Subjects againſt the Soveraigne Prince, ſo utterly unlawfull, as they doubted not to rank that ſin in the number of their Hereſies. It ſeemes Obedience, which was then ſweet meate to thoſe Fathers, is now rancke poyſon with the Brethren, who indeed deſerve not any credite amongſt us living ſinners, while they are not aſhamed to throw aſperſive lyes upon the departed Saints, whoſe reſolutions then, now, and ever, diſpoſing us to charity, humility, and duty, will ſtand like a menacing Angel in the way of theſe *Balaams*, to ſtop the paſſage of theſe bewitching Tenents, and wound their conſciences in ſpight of all thoſe Aſſes that ſtrive with the witch-craſts of wit and worldly policy, to carry them ſafely on in their forbidden journey. *whoſe profeſſions are wholly againſt them.* *Read* Alphonſus à Caſtro *in lib. Hereſe.*

When they tell us of a dwarfes long reach, and that he ſees farther then a Giant, the wretch ſtanding upon that tall fellows head, for methinkes his ſhoulder ſhould be too low. Of this compariſon, by which theſe ſhrubs growing without the pale of a Church-yard, would ſeem to top thoſe famous Doctors the elder ſonnes of time, and Cedars of the Temple. We are not to allow them any benefit, except they likewiſe prove the dwarfe they ſpeak of, to have his two eyes, & thoſe the uſe of their native faculty; for otherwiſe he wil not only continue a

pigmie-

Pigmie ſtill in his ſtature of Learning; but in matter of Religion, either blinde as a Beetle, or pittifully blear-eyed: and therefore not meet nor able to correct the opinions of thoſe who were far mightier in judgement, and clearer ſighted.

Of Obedience to Princes.

READer, when thy eye hath travelled thus far, ſtay a little, if thou haſt patience, and give thy minde leaſure, looking back again, to fall upon a ſerious conſideration of what thou haſt ſeen: no fictions I aſſure thee, deviſed malitiouſly to defame any; but reall truths, well known, and I beleeve ſtudied in their parts by many judicious obſervers; in all which thou mayſt eſpy an horrid Faction, like an overgrown Snake, lifting up his curſed head, and hiſſing againſt Kings and Regall dignity, by whom is brought to paſſe (as if the whole ſky were infected with the peſtilent breath of the Serpent) that Engliſhmen in all places drop down and are killed, and ſtrangers are invited, who throng in by thouſands to people this wofull land, lately the mother of many faire ſonnes, but now almoſt childleſſe and deſolate.

The faction fitly compared to a ſnake.

Of which ungodly and pernitious practices conſpiring to plant a Tyrony within us, and abandon our outſides to a forraigne ſervitude, if thou begin or continue to approve, I then wiſh thee heartily, and all of thy baſe minde, loaden with the chaines of it, for ever, while God, I truſt, will deliver the King, his faithfull Subjects, and me the humble Author, from the vile yoke of ſuch a naſty ſlavery. But if thou be right, one that feeles thy ſelfe ſhaken ſometimes with a fit of loyall indignation and wonder, to behold things ſo unrighteouſly, indiſcreetly, and ſlightly carried in a matter of this tranſcendent conſequence; then let me perſwade thee, retain thy griefe ſtil: for theſe weighing the greatneſſe of their cauſe, will be becomming, and ſhew noble in thee. But let reaſon ſatisfie thy wonder, and diſcharge it, for thou canſt not juſtly expect ſweet wines from foure grapes, nor wiſely marvell why a body without a head ſhould likewiſe want brains.

The uſage of a King with us, croſſe, uncivill, and ſacrilegious. Concluding his ſpeech to the Committee 9. March, 1641. when they preſented a declaration of both Houſes of Parliament at Newmarket.

In other lands for default of witneſſes, a man ſtands or falls by his own mouth: In this a Baron ſhould be received upon his proteſtation, and the pooreſt man that is not an out law, excommunicate, or a common Barritor, if he ſweare. His Majeſty is certainly better then theſe, yet denied the priviledge of his own meaneſt ſubiect.

O how oft in vain hath our Soveraigne Lord the King call'd the high God to witneſſe of his ſincere intendments, religiouſly binding the truth of his proteſtations with a ſolemne execrating himſelf, and moſt royall poſterity, yet could not be beleeved. Our religious being ſo far from ſuffering thoſe his holy and Princely aſſeverations to gain

footing

footing in the peoples faith, that they rather threw them out, and bound them up together as a wast bundle of perfidious perjuries fit for no other use then to be refined in a popular fire.

An unfellowed impudence in subjects.

Which preventing care was not without its mystery; for had the beguiled subjects been suffered to have trusted their Prince upon his oath, which (had they not been generally poysoned with false and scandalous informations) they had questionlesse done: the whole earth not delivering to knowledge any nation more naturally inclining, and affectionate to their Soveraigne, nor being estranged by grosse mistakes, sooner reconciled by any tender of satisfaction (or the least promise of better usage) then in stead of loathsome excrements of men and beasts in our Churches, Almighty God had been delighted with the sweet savour of our prayers and thanksgiving; then had our teares been turned into laughter, no weeping in our streets, no leading into captivity, the lowd shout of *God save the King*, would have buried the sound of *Bichri's* Trumpet, with all that rabble of that man of *Jemini*, that durst proclaim, *we have no part in Dauid*; and then in a good time our crafty *Achitophels*, after they had practised like that deep Polititian, to expell their Soveraigne, and incend the State by dark plots amd wicked devices might have gone (having lost all interest in the publique) at least to set their own private affaires in order, and hang themselves; and so had all our miseries happily been dispatched. But we had sinnes, and God a justice that must be satisfied, by whom it is here provided that a good King suffers for the evill of his subjects.

And the reasons of it, or rather necessity

Davids *thiose Countellor, that conspired against him, & hanged himselfe*

St. *Paul* seemes to be so peremptory in justifying the truth and certainty of this doctrine, as he doubts not to admonish the world by proclamation, that if an Angel from heaven shall preach to us any other then he hath preached, accursed be he. From whence S. *Chrysostom* collects this further observation, *Non dixit: si contrarium annunciaverint, aut totum Evangelium subverterint: verum si Paulum Evangelizaverint præter Evangelium quod accepistis. Etiam si quid vis labefactaverint: Anathema sit.*

But obedience to Princes being a part of St. *Pauls* Doctrine, and a Divine precept, which no power on earth can dispense against, nor Parliament which are themselves subordinate, and no better then servants, Let the curse be divided amongst all those that at the price of so much Christian blood have taken paines to purchase it. Scripture it selfe points them out; These are murmurers, complainers, walking after their owne lusts, whose mouthes speake proud things, having mens persons in admiration for advantage. Again: These are they that separate themselves, sensuall, having not the Spirit. And again, Defilers of the flesh, Despisers of Government, that speake evill of them that are in authority. Again, St. *Peter* allowes us their

Read St. Paul *to the Rom.* 13. 1,2,5, verses. Jude 15. and 19. verses.

2 Pet. 2.10. their markes; They despise Government, they are presumptuous, selfe-willed, they are not afraid to speak evill of them that are in dignity. Now whether this be meant by those, who make themselves subject to every ordinance of man for the Lords sake, and to the King as supream, who value their obedience at a higher rate then friends, means, life, or any humane glory. All which they forfeit daily because they feare God, and honour the King, as we are commanded, or others quite contrary, that set up their *frons ærea*, mans traditions to confront heaven with a brazen face, and quarrell down the pure truth while they themselves thrive by speaking lies in hypocrisie.

1 Pet. 2. 13.

1 Pet. 2. 17.

Those that lay prophane hands upon the tree of sacred Majesty, to pluck it up from the flourishing soyle where God had planted it, and appoint it to a new, dry, and barren ground, where it must needs perish for want of moysture, being debarred from its naturall Springs; those that shuffle their Prince, his Nobles, Councellors, and Friends, into the common bagge amongst Pagans, Apostates, and men reprobate to the faith, who maintain it for a doctrine superiour in repute to some Articles of our beliefe, that this their Parliament cannot erre, which likewise presumes to exalt it selfe above him that is called God: let just Heaven and revenging men be severe and revenging Judges.

Read 2 Tim. 3. 4, 5. where these are set down to be traitors, heady, high-minded, &c.

I am not permitted to comment upon Texts of Scripture, these I have cited are plain, and serve my purpose, which is to vindicate the Kings truth, and convince his bragging adversaries of error, heresie, and a double falshood.

If any render them in another sense then I have done, I think hee hides their native meaning maliciously, and wrests them to his own destruction.

I shall now finish this Point of Gold, and strengthen it with two Silver Tagges: one from famous *Luther*, against some that did like our pretenders to England, rob Germany of her wealth, and borrow Religion for a Cloak to hide it under: *Satanas sub Evangelii prætextu multos hoc tempore seditiosos et plane sanguinarios Doctores excitavit.* Another from St. *Augustine* to Schismatickes, *Vindicet nos Deus de vobis & ut ipsum errorem vestrum in vobis occidat ut nobis cum de veritate gaudeatis.*

Luther *to the Rabels in Germany.*

A briefe of the Kings proceedings

AMongst the Ancients of renown, *Greece* carried the first glory for Marshall discipline: and in her the *Lacedemonians* were worthily graced with the right hand of honour for their exactnesse.

The *Romans* were often & very fouly spotted wth the blemish of insurrections, by which the Imperial Eagle was many times much hindered in

in his high flights, as being too much steeped in the blood of her Generals.

The Turk is highly commended for his Order, Severity, and silence.

The Spaniard, a speciall Souldier, smells rank of the Roman hot humour in seasons mutinies: for what can be more famous recorded in all stories where that Fury flings them, then the Spanish *Alborotos*.

Their generall mutiny.

But above all, the late extolled Prince of Orange, *Maurice*, was Forgetfull and disloved the Lowell, who was sadly sent bringing a terror upon his friends, or the next Countries, which he marched, if they were not in their contributions, that his camp was a storehouse abundantly overflowing with variety of usefull commodities, like a plentifull Faire or Market, and served for a Sanctuary to many rurall Families with their carrell and goods, when their poore naked souls were fearfull of the enemies rapacity.

Yet they paid contribution to both sides.

It is no part of my present purpose to set here a false gloss upon the Kings party, our English Cavaliers, for their well doing, who indeed were very faulty; but to give a reason why they did no better, which is delivered in one word, *They had no pay*: without which it will be always dangerous to punish, and impossible to keep in order. Which want in the Souldier, I say not that it proceeded from any tenderness of conscience in the Commanders, or that they forgot to assesse the Counties and Townes within their jurisdictions at rates high enough: but because that most of them served the King with their tongues, and themselves with their hearts, their affections always revelling in the Country-mans chests, and their hands rather busied to master his crowes, then to fight battels.

It is true, that in the best governed Armies there will be scattered out of the generall march, and the eye of his Marshall, some few loose sections, which are often winked at, and passe under the common name and pardon of military insolencies. I confesse there were many in this, yet so as notwithstanding the proverb, *Inter arma silent leges*, the Justices Warrant had still some life in it, the gentleman might ride, keep a Table, and respect amongst his neighbours. Travellers for the most part journeyed safely, towns were impillaged, mutiers looke big, and *Robin Hagge* held up his head so sprightly, that you might see a faire peny in his forehead. Where disorders grew, there for the greater part they were sharply visited, and presently cut down, especially by that unwearied and strenuous hand of Justice, Sir *Thomas Glenham*, of whom to be silent were to rob vertue of its due reward and glory.

A name given the honest Farmer by the theevish Souldier.

Governour of York, Carlile, and Oxon.

The King himselfe in his passage to *Doncaster*, where his march was reverted by a proud flagitious fellow, one *Poiser*, that threatned

As I was informed.

sawcily to lash his Prince with his Tagges, if he retreated not speedily, delivered to the world a reall testimony of his care and love to his people, as well by severe exhortations to his men, as publick executions upon some that were bold to disobey them; and this at a time when lives were pretious, and a mutiny had undone him; and when (if I may presume to invert a peece of Scripture without blame) Gods Lieutenant might have borrowed the words of the Sonne of God, The Faction have holes, and their Armies flying after me, have nests, but the King of men hath not a place to hide his head in: for then his pursuers espying their advantage in the poucty of his followers, made haste, and proclaimed alowd that they went a King catching. Here was another eye-sore. He that had well viewed the Scene of Marvels past, would verily think, that *non erat hic mundi locus*, no stage were left here for a new wonder, yet this presents it selfe, and we must make room for it. A spectacle full of scorcan impudence, such as would provoke all faithfull men to spit in the face of it, and load it with the just scornes of a loyall detestation. For behold here a protestant, good, godly, just King, chased in his own Realme, by vassals of his own, calling themselves likewise Protestants, who suffer him not to rest, eat, or sleep, without losse of friends, and danger of his own life. O let not this be told in the Colledges of *Sorbonne*, nor published in the streets of *Rome*, left the Jesuites rejoyce, and the Doctors of Idolatry be glad.

Sorbonne *Colledge in* Paris. *We have disgraced the profession of Protestants more by this one act of invasion, then evar our fore-fathers could honour it by their suffering.*

Thus farre neither have the Lawes suffered by his Majesty, any violence or eclipse, nor the subjects liberty been enthralled by his means, to any new yoke or custome, further then the maintenance of Armies necessarie to his own and the Kingdomes preservation. And whereas the pretenders have sullied the Kings name and reputation with the foule stain of being an enemy to peace, to which they have likewise given some colour, and seeming probability, by their frequent but most fraudulent petitions. It is assuredly known to as many as can see, this being as cleare as the day at noon, that his highnesse affection and fervent longing for an accord, hath been faithfully purposed from the beginning, and endeavoured with all his might; for although he seemed to be led to many things of a suspending difficulty, yet to others, bold and rugged enough, he went alone and willingly, and walked with them so far beyond the bounds of their owne first demands, as further it was not possible to advance, except (which it appears was their aime) he should have humbled his Crown to their mechannich feet, and yeelded himselfe a Pupill to be governed, embessaled, and undone by these his surreptitious Tutors. Neither were these Protean changes without their *mysteria*, yet such as were *pudenda*, ashamed at the beginning, to unmask their visages, which now are bared to the view of all men, in whom they imprint either a feare, flatery, or disdaine,

His Majesty granted so much for the establishment of peace, as hee seem'd to neglect his own interest, and divide his kingdoms with them.

dalne, according to the variety of mens affections, in whom honour either dwels confidently, and commands like a free Lord, or obeyes as only a Tennant at will, ready to be thrust out at a minutes warning by every light complaint, or suggestion of profit. What neede we beate the bush any longer, the bird is flown already. *Wat Tyler, Jacke Cade, Flamocke* the Lawyer, and the Cornish Black mischiefe a meaning to be all Kings. *Lambert Simnell* would reigne, that *Richard Simonds* his factious Priest might engrosse to himselfe the power and riches of two Arch-Bishops. And therefore no marvell if the honey of his Majestie most milde and mercifull propositions and graunts were alwayes turned into gall. The bad nature of their designes, and a necessity to advance them, compel'd that forgery.

Notable Rebels in the reign of R. 2. & H. 7.

Read the life of Hen. 7.

Let not our new Lords of the lower House, and States by their own Creation, grudg to find themselves mingled here with ungracious Rebels: but be sensible rather that in this case they have no more priviledge then those before mentioned, nor any greater protection from their sitting in a Parliament-house to authorize undue proceedings, then those buyers and sellers amongst the *Jewes* (could derive from the name and honour of the Temple,) who were finally whipt out of it, because they prophaned the holy place, *& had changed that house of prayer into a denne of thieves.* Will you have it in a word; whatsoever his Majestie (moved by a pious care, and relenting at his peoples sufferings) proffered, or consented within, beyond, or against reason to satisfie the unexamined demands of a froward generation, to the deep undervaluing of so great a Prince, & the everlasting shame of Subjects that enforced it, was for the most part mufflered in the Mid-wives hand, & dispatched to eternal darknesse before it could discern any better light, then what that cloudy house in *Westminster* could afford it: Or if some small parcells of it were sometimes sent abroad like a dish of Pettitoes to feede a starved Nation; these were so minced, unbittered, and steeped in distastfull sawces, as alwayes rendred them unsavory, and falling in their true relish, the abused people being never suffered to smell them while they were fresh, nor tast them in their vertue and naturall sweetnesse; for certainly the Kings adversaries are all such as *David* complains of.

The people have been kept in ignorance from the beginning.

Psal. 120. 5, 6. *Psal.* 52. 21, 22

Touching Religion, the King hath changed nothing that I can heare of, wherein as in the rest he hath kept his word, and dealt Princely, and farre more uprightly then his Traducers, who have affected almost all. But this Malice to their disgrace than slandered him, hath turned neither to the right nor left hand, but walked in the plaine path of his devout and constant Predecessors, cherishing not a Doctrine in *Embrio*, some lumpe with a little life in it: but so without forme, as the next Age will hardly suffice to licke it into a proportion. Nor an *Utopia*, or some nery Rapsody, such as lies

The Kings intention cleered by his actions.

burning in the braines of those that seeme to be alwayes sicke of the *Calenture*. But the true, Auncient, Catholique & Apostolique faith, which God in his mercy restore, continue, and make to flourish in despight of all those that beare evill will at *Sion*.

Of warre in Subjects against the Soveraigne Prince.

9. Quere.

A Strange question amongst Protestants, when men begin to make enquiries about Tenets so long since determined for matters of Faith. It signifies the Church to be in her wone, or travelling with sore disease; whereof like an abortive issue thee groanes to bee delivered.

Judges 17. 6. *When there was no King in Israel, every man did what was right in his owne eyes,* (all wrong) even to the plundering of houses, and worshipping of Idols.

The auncient prophesie of *Isaiah* is now fulfilled; a deluge of whose disastrous influences hath overtaken unwary *England*, as the flood surprized the old secure world, while it was making it selfe merry, and laughing heartily at *Noah's* vanity (which they accounted his preaching) Isa. 3. 5. *The people shall be oppressed every one by another. The childe shall behave himselfe proudly against the ancient, and the base against the honourable.*

The Authors lamentation. Which judgement, although it be in it selfe grievous; yet to accumulate our misfortunes, and heape one curse upon another, this plague is now fallen upon us in our greatest weaknesse, when we have no Church nor time our supplications in, no God, to whom being framed, we should present them; or being presented, not any Mediatour to make them propitious.

For to the first, there is wanting in the Church, Order, Humility, and Unity.

Secondly, our bould fighting against the King and Monarchy, is a manifest defying of God, who hath deputed him his owne Lieuetenant, and our Regent in that Government, and crowned him with Majestie and honour, who tells us plainly. *That Kings reigne by him, and* Prov. 8. 15. *Princes bold their Dominion of him*, only and immediately; for *Rex* is indeed *unctus Jhove* (as all wise men judge) not *unctus populi*, as our Dreamers imagine.

Thirdly, our Mediatour, that when we have offended, should stand

ſtand in the gappe betwixt us and death (to which our depraved wils doe carry us as it were headlong by a perverſe and naturall propenſity) is likewiſe our enemie, for we blaſpheme him daily in the matter of his prayer, provoke him hourely by our cruell uſage of his Meſſengers and Servants: and incenſe him highly when we villifie his Bride, of whoſe immaculate honour, He, the Almighty, and moſt affectionate Bridegoome (whoſe love to his Spouſe is ſtronger then death, and his jealouſie more cruell then the grave) will be as tender as of his owne, and revenge the violation of it as much to extreamity.

For who can now preach the truth, that is inſtantly overwhelmed with perſecution.

Laſtly, if wee conſider how deepe the ſtrong tallions of theſe our murthering deviſions are rooted in the bowels of time, even now, when the rotten world (not only foulted in yeares, but ſunke into extreameſt dotage) is ready to drop into her ſelfe againe: And for want of another grave, to be buried in her owne ruines. I feare, leſt in ſo loude confuſion, and wilde ſcattering of the troopes that have been cal'd the faithfull, we ſhould want leaſure to unite againe, and ſtand reconciled to our comely poſtures of Repentance, obedience, and charity before the laſt Trumpet will call us to a generall muſter, and ſummon wiſe nature (like venerable *Eli*) for the faultineſſe of her ſonnes, to reſigne her Commiſſion up, and ſuffer diſſolution in her innocent ſelfe, and a finall diſbanding and ſuppreſſion in the lives of all her guilty Agents.

St Paul to Timothy 2 Epiſt. 3^d chap. compareth our proſpects with our times.

Heare Reader (this ſubject being grave and mortifying) I cannot but end thee a few of my teares for a pattern. They are penitentiall: and if thou beeſt but diligent to match them with thy owne, thou maiſt improve them to a treaſure, whoſe wealth will purchaſe thee a better Lord-ſhip then this wide earth wee live in can afford thee, and in the meane time ſave thee That deare Bird in thy candid boſome, which at laſt will lead thee through many fiery tryals, to the ſweet aires of *Paradiſe*; when others that have loſt her before hand by a careleſſe flight, will be apt to miſſe their way, and forc'd to ſettle their plantations for ever in an impure Orbe.

A good conſcience.

The only remedy for the miſchiefs paſt, and prevention of worſe to come, will conſiſt in this, that all diſordered rankes recover their loſt ground, and rally ſpeedily, that wee (leaving theſe maſters of miſrule to ſnarle at one another) may turne milde faces to our Soveraign, and with reclaimed reſolutions receive from him only all words of Command, and that auncient Diſcipline which we are confident is ſound and fundamentall. For beſides his miracle of healing, which we finde gives ceſſion day to Crowns, and highly honours them, but never lookes at Anarchy, Solomon tells us the King hath yet another vertue more proper to our diſeaſes, and able to encounter them. *He ſcatters all evill with his eyes.* And againe, *his mouth tranſgreſſeth not*

Cal'd the Kings Evill.

Prov. 16. 10. 12. 14. They are then fools that provoke it.

not in judgement. For his throne is established by justice. The wrath of a King is as messengers of death: but a wise man will pacifie it. What fooles are they then that provoke it. Thus when we open the floodgates of Scripture, we see how fast they powre knowledge into our vessels of enquiry, and till them brim full, till they make them run over with evidences for the King. The King indeed is but a man, yet placed by his divine Maker within such a hallowed verge of sacred exemptions, as forbids al Subjects to rush upon him with an uncleane thought, nor vituperate his name, and not to touch him at all; by how much finnes committed knock harder at the doore of vengeance then crimes revolved, or only talked of. Reader, I have now some use of thy pardon, griefe hath made me tedious. I confesse my fault, and therefore thou (as a good Christian) art bound in charity to forgive it. Wee'l fall into our road again and travell easily.

The two strongest advocates for rebellion.

These may mitigate, not justifie.

All warres undertaken by Subjects against their Princes, to make them plausible (for they cannot be honest) must derive their authority either from the Church persecuted, or the Common-wealth tyrannized. Let us therefore first bend our eyes to the state of Religion; and mark how that stood with us at the springing of these troubles, and when it was first blasted with this flash of Lightning.

The Church not persecu'ted, but by those Schismaticks which have thus charged and abus'd her.

Wee shall finde that she was then freed from all disturbance to the worlds apprehention, and faire outwardly without wrinckle or blemish, except these warts with bristles on them; which notwithstanding her best care, dyet, and purifying, could never be hindered from growing upon some of her most visible parts.

As they acknowledge. Cant. 1. 5. But she flyes to her Husband for succour.

With these the Spouse had a controversie, but not unto death, rather to the silencing those bawling curs; who although we find them sharply busied about matters of forme, and outragiously earnest for the salvation of others; yet we may well perceive that they themselves are no Saints by their snarling.

Such as being called to the dignity of Pastors publish their own dreames in stead of Christs doctrine.

But admit that the Sunne had *looked upon the fairest amongst women*, and perchance a little freckled her beauty, must she therefore be despised? Or what if by reason of her maligners, theeves that lye in wait to rob her in the night, sacriligious towards God, and all that is holy, she hath not been able to keep her Vineyard in that exquisite order & safety as her high charge required. Will the children of her Mother be angry, God forbid? rather if the Vines begin to decay or dye, let the little Foxes be taken that spoile them, and the withered branches will recover both life and flourishing. For let me tell these false Coyners of Evangelicall righteousnesse, wherein themselves I feare have but a pittifull share, that the Church which is blacke (but comely) shall flourish in their despight, but never with absolute perfection, while she is militant; These suckers themselves will rather draw the juyce and vertue from this tree of Life, and to the utmost of their power destroy her vigour and fructifying.

Again,

Again, let it be granted, that this amiable body, the delight of him whose lips are like lillies dropping down pure Myrrh, was indeed distempered in some of her principall parts, was there no better a Physician to whose judgement she might be recommended for a cure, but the bruitish multitude, by whose ignorance and malice she was certain to dye, or be delivered up to the mercy of a few Mountebankes, that would infallibly poyson her, beyond the protection of any, but some miraculous Antidote? Or can this *Simeon* and *Levi*, confederates in evill, enforce the possession of their holy and sick mother from all their other brethren, to whose administration and filiall piety she was delivered by a sentence from the supream Judge, seconding that violence with the fresh wounds they daily give her in stead of healing, and justine all this by Texts of Scripture rightly interpreted; I say, rightly: for otherwise S. *Cyril* tels us, *Quod omnes haeretici de Scriptura inspirata colligunt erroris occasiones*; For my part let the py'd coat and the cap with the button rampant, be the blazon of his wit that beleeves them, there being nothing more absurd, impossible, and foolish, then this ironicall assumption of the pretenders, with whom because they only would be understood for the elect, as peculiar people set apart from the wicked, which they call all men in all congregatitions besides themselves, and Champions for the Gospel, I the lowest in Gods Family, and least amongst the servants of my Lord the King, doe willingly forsake my secure station, and new stand forth to encounter them, desiring no other weapons to maintain the combat with, then that themselves have so much vaunted of, The Scriptures.

I imagine we are one to one, fall back to thy distance, and let us take a nearer view of his Majesty, and read him in the abstract of his Titles conferred by God, acknowledged by men, and continued without deniall, question, or interruption, ever since the Reformation, when the Church was at unity within it selfe, and establisht in her full power and agreement, *Carolus Dei gratia Rex Angliae, &c.* In all causes, and over all persons Ecclesiasticall and civill, next and immediatly under Christ supream Governour.

This alone were sufficient to perswade any modest man to subscribe and throw away his quarrell, when hee sees such invincible testimonies to fight against him, and his adversary to bee so strongly fortified.

For if this crown of Titles, the Supremacy, be not counterfeit mettall, but pure gold, and put upon the King by divine providence, what hand of humane policie dares take it off, or endanger the sacred Head that weares it. If it be false, or ascribed unjustly, wherefore then hath not a course been used to confute it legally, that wee may know the mistakes and the error we have lived in.

But

Cantic. 5. 13.

Bishops and Doctors who are chiefe in Church by the Kings authority.

For those that were bound by their inferiority and oath to be under command, usurp dominion over others to whō by all justice and order they are to be subject.

Argument for the Kings supremacy within his own Realms.

Therefore St. Paul exhorts so often to pray for him, 1 Tim. 3. 2.

If God hath made the king supream, there is no striving against him.

And that he is so, read 1 Pet. 2. 13. where the Kings supremacy is proved invincibly, and this warre in subjects condemned.

But I know thee to be so throughly learned with pride and malitious stubbornnesse, as thou wilt never yeeld thy selfe vanquished; why thou art able to stand upon any ground how slippery soever; have at thee therefore with another downe right blow, whose vigor is infused by the humble Church of England, who being charged for seditious, a despiser of Princes, and all thy Lawes, which have roused the slumbring spirits of becalmed justice, whose iron hand now storms the Kingdome with the wilde fury of incorrigible warre, she thus cleares herselfe. Truly we doe neither put on the yoke of obedience from us, neither doe we disorder Realmes, nor we set up or pull down Kings; This rather is our profession, this is our Doctrine, that every soule of what calling soever, ought to be subject to Kings and Magistrates.

Jewel contra Harding, cap. 8. divis. 2. & 3.

Observe the Churches resolution in those dayes, and how these differ.

Our common teaching also is, That we ought to obey Princes as men sent of God, and whoso withstandeth them, withstandeth Gods Ordinance.

Make good use of this.

This is our Doctrine, and this is well to be seen both in our bookes and preachings, and also in like manner and modest behaviour of our people.

Here Reader, thou hast the preaching, printing, and practise of the Church, when she discovered an amiable face, and enjoyed the benefit of a perfect health, as the gift of her sound and serene constitution, whose doctrine because it raune full tilt against these upstart dogmatists, they had no way to avoid the blow, but by interposing that impossible supposition, or foolery, before mentioned.

3d yeare of Edw. 6.

If they had lived with us, they would have been of our minds, as if thousands of their successors such as excelled like them in the treasures of Grace and Nature, had not been scourged to the utmost with all the whips of imprisonment, banishment, disgraces and death, for concurring with their Fathers in judgement, for defending their resolution to be Orthodox and holy, and for advising the unstable world, (whose faith was mutable like yours) the businesse of an equall price, I must therefore set my Hares foot against their Gooses gibbit, and then tell them, That if the skies shou'd showre downe upon England in this scarcity, thou and thy company have occasioned ten thousand thousand quarters of Wheat for yeares together, the same skies would likewise rain down millstones sufficient to grind it.

For if force, flattery, or money could have altered them, they should have been tempted sufficiently, but their faith was impregnable. Heb. 13. 11.

What can this dallying imp'y with these mockers of God, but their resolutions to use the Bible as some have abused it, like a nose of wax, and having deposed faith it selfe, the bright Queene and Soveraigne Regent of all Theologicall graces from her infallibility, force her in the quality of a handmaid, to wait upon the humour of time, and serve all frantickes like themselves in such disguises as they shall please to new fashion her in?

Is

Is not this an inimitable preſumption? If none of Chriſts words ſhall paſſe away without their due accompliſhment, then certainly neither ſhall they paſſe out of one conſtruction into another to bee fulfilled after the variety of three-hundred ſeverall ſenſes, which ſo many hereticks from time to time have thruſt upon them. He that is wiſe will conſider this. *The Scriptures continue in one ſenſe for ever.*

Here now is a ruled caſe in Divinity, not of Ceremonies, which being onely for ornament, may be remitted at the Churches diſcretion; but of doctrine, whoſe ground is ſo fundamental, and of uſe ſo neceſſary, that if any by Diabolicall illuſion, will preſume to refuſe it actually, and with armed hands, in that very houre they proclaime themſelves profeſſed enemies to God that commanded it, to Chriſt that confirmed it, to the Apoſtles that preached it, to the Saints in all ages that practiſed it, to the Church that continues it, and to their Prince and Countrey which muſt needs ſuffer exceſſive damages by the unhappy breach of ſo ſafe and binding ordinance.

In which dark and Stygian quarrell whoſoever ſhall dye, all good men will judge him to goe out rather with a ſtink, like a ſnuff amongſt Traytors, then with the ſweet ſavour of a Martyr. All ſmall contempts againſt any part of true religion, delivering the unhallowed ſoule rather to *Charon* the black Ferry-man of Hell, then to *Abrahams* white boſome: for certainly obedience is the beſt Sacrifice. *It cannot be ſafe to dye in this quarrell againſt the King.*

But becauſe (methinks) I now perceive thee to grow Chollerick, as a Cook frying in thy own greaſe, like a Pancake, and in a fume higher then Puſtan, ready to ſtrike, I will therefore before I paſſe further, take a blow or two of thine, with as little hurt as may be, and then requite thee with a double payment.

Thou wilt ſay, peradventure, as thy Fabuliſts have taught thee by word generally, and by writing often, that the Parliament is above the King: For (ſayes the Author) the Soveraignty is in the people, who (repreſented in three States of Parliament) may authorize the warre juſtly, which in private perſons, how mighty ſoever, would be treaſon.

O modeſt people and meek Parliament, worthy to be had in everlaſting admiration, and recommended to poſterity for patternes of incomparable patience, humility, that being heires to ſo high and prominent a glory, would yet ſuffer Kings it ſeemes their underlings, to enjoy it ſo many hundred yeares without once calling for their due, or diſcovering their right till the other day. Therefore it may rather be imagined, that the pretence is but feigned, their Title a lye, and the intruders keep from another mans inheritance, not by their own quiet forbearing, but by juſtice, reaſon, and the right owner himſelfe.

And ſo the true God was adored by the mouth of *Cyrus*, when *Da-*

niel with a lump of pitch and haire, had burſt in ſunder the ſimilitude of a Dragon, whom the wretched Babylonians made to worſhip for a God; ſo let this vain and brittle Idoll, the peoples Soveraignty, be but rightly deteſted, and CHARLES will return to bee King again.

Carolus Dei gratia Rex, a few words we ſee does it: For if he ſtand by the meere grace and appointment of God onely, as theſe words imply, then not by the election or favour of his ſubjects, who therefore can have no power to remove him, much leſſe to reigne above or with him. For if two Sunnes appeare together in the Firmament, one of them without doubt, muſt needs be a prodigie. But of this by degrees.

To call evill good, becauſe it is generall, and the bloody violation of all lawes a juſt warre, becauſe the Acceſſors are great and many, is thy beliefe, and the Brethrens Doctrine, to whom that ſaying of St. *Hilary* may fitly be applied, *Fides veſtra eſt temporum, non Evangeliorum*: For when offences are qualified by the power and number of the treſpaſſers, what can it be but to ſet down decrees againſt God, and openly to tax his Word of indiſcretion; whereby will come to paſſe that the German drunkenneſſe, the French laſciviouſnetle, (a worſe crime in the Italian) the Scotch perfidiouſnetle, and Englands covetouſneſſe, the curſed root of all our miſeries from being vices of the greateſt deteſtation and ſcandall, ſhall be either excuſed, or perhaps forc'd againſt nature, to be call'd what they neither are nor can be, *virtues*. and why? becauſe forſooth they are nationall.

God allowes him to bee ſo by his word.

To ſhew thee the effigies of thy *Error* yet more plainly, look once again in the glaſſe of the Churches Apologie, and thou ſhalt finde this opinion of the Parliaments ſupremacie, to ſtand quite awry: For there firs the King inthroned juſt in thy view, In all cauſes, and over all perſons, ſupream Governour, Peeres, People, Parliament, without exception, all are ſubjects, and therefore forbidden by this rule to abrogate alter, or enact any eſſentiall thing in Religion or State, but by his ſingular Authoritie and Allowance. The King cannot bee forced.

This peece of Doctrine thou and thy fellowes muſt either utterly make void, and nullifie by ſound argument out of Scripture, which I take to be impoſſible, or all theſe your ſolemne preparations againſt your Prince, determined by ſo much counſell, ſet out and garniſhed with ſo much coſt, and followed by ſuch a throng of waiters, will onely ſerve to make your ſinne more ſhining, a ſtately impiety, and a ſpacious guilded Error, onely fit to crown that many headed Beaſt, the raſcall multitude, with whom we are premoniſhed that we muſt have no communication in evill.

Secondly,

Secondly, when thou art preſſed with the example of the Primitive Church, whoſe revenge in all her tribulations and wrongs, conſiſting of prayers and teares, was quite of another faſhion, and contrary to thine. Thou haſt thy evaſion readily, and canſt alledge their patience to proceed only from want of power; whereof being deſtitute, it ſeemes like curſt cowes with ſhort hornes. They could not doe to others the miſchiefe they intended, and ſo were unwillingly ſwallowed up themſelves in unwelcome perſecutions.

The objection of the Adverſary.

I cannot call to minde that in all the precedent diſcourſe I have given any expreſſe name to this War againſt the King. But now I dare charge the bold Authors of it, even from the mouth of this ſlander, with high Treaſon againſt the bleſſed Saints, whoſe Crownes obtain'd by their conſtant bearing through all the ſtormes and rage of Gods enemies, theſe carnall envyers of their ſpirituall glory, having in themſelves neither faith, hope, nor reſolution to purchaſe the like endeavour to rob them of, by depraving their Loves, the very pearle of their ſufferings. For if thoſe deare ſervants of God departed grudgingly like malefactors cut off for their crimes, they could then not thinke Chriſt their object, nor heaven their reward, it being not a mans dying, but his obedience in death and a good Cauſe that confirmes him a Martyr. Thou haſt our Saviours owne words for it, when he wills all Chriſtians to take up not a ſword as thou doſt: *but their Croſſe, and follow him.* Bidding thee moreover, becauſe he would teach thee thy leſſon perfectly, as foreſeeing thy perverſneſſe, to put thy ſword into its place; leſt if thou ſtrike with the ſword, although for Religion, or in the reſcue of Chriſt himſelfe againſt the ſupream Magiſtrate, except thou haſt a ſtronger priviledge then an Apoſtle, thou ſhalt periſh by the ſword.

The erroneous opinion of our carnall hypocrites touching the bleſſed Martyrs.

1 Pet. 4. chap. 12, 13, 14, 15. verſ.

Mat. 26. 52. Obſerve this diligently.

Our Saviour was able to have freed himſelfe by his owne power, or the force of Angels from the Jewes violence: but hee ſubmitted rather to the will of his heavenly Father, who permitted him to die, but not to defend himſelfe.

S^t. *Paul* remembring the bitterneſſe of his ſufferings, makes mention of the graces that ſweetned them, as long ſuffering, charity, patience, &c. he goes on to a reſolution, grounded upon a neceſſity in theſe words; Yea, *all that will live godly in Chriſt Jeſus muſt ſuffer perſecution: but evill men and ſeducers ſhall waxe worſe & worſe deceiving, and being deceived.* Thus wee may trace the Apoſtle every where by his ſufferings, but nowhere by his fightings, except with thoſe Beaſts at Epheſus; which I conceive were the vices of the people, and the enemies that reſiſted his preaching.

To affirme that the Martyrs in the primitive Church, dyed *voluntary*, becauſe they could not help it is a denyall of divine grace; wherewith being inſpired, thoſe confident Champions were in all

their tryalls miraculously quieted, and strengthned to endure the fiercest torments of the worlds most cruell invention, which laboured not only to extinguish the men with their profession, but to drive them from their beliefe, or at least compell them to blaspheme by the torture and shame of their publique and lingring execution. All which was passionately endeavoured by the inraged Infidels, but could never be effected.

Moreover to maintaine that the faithfull of those times wanted any thing but will to have bridled the Insolence of their Tormenters by strong hand, is likewise false, as appears by the answer of an auncient Father to a Roman Emperour, that upbraided him in words to the purpose, as followeth. *You Christians are in heart traitors, and would rebell if you had power.* The Bishop replyed; We warre with vices, and the powers of spirituall darkness: Not against a temporall Prince to whom our Religion binds us, to be subject even to death. If otherwise, who could resist us; For besides those of the faithfull quite through your Empire, which are innumerable, Let this your Army, and your Majesties personall guard suffice to justifie both our strength and innocence. For if you divide the men in to three, two parts will be ours, and the third not fully yours; which report being made good by enquiry, amazed the Emperour, and released the persecution.

I may misse the in the words: but on my credit I have read this in substance.

But why should we rippe up the bowels of time, and run so farre backe for a president; for if I be not much deceived, there stands now one just at our heeles, almost within our reach, the Promisers of *England* perswaded by the conscience of Queen *Mary's* Title, could readily furnish all futable Compositions for an Army; by which shee allowing inveterate Papists, was lifted up to the Throne upon the necke of another; Then her foote-stoole, but wedded before to the Crowne by King *Edward's* last Will, one that had beene proclaimed Queene by authority of the Councell: And being an innuriable Protestant, was likewise one of the most innocent, learned, pious, excellent Ladies, and brightest stars that ever lived to shine of all her sexe in Europe.

Of Norfolk & Suffolke.

Of the Privie Councell.

In which their first enterprize, we behold these Worthies armed, a terrour to all Contradictors, and passing through them with a resolution, and fortune of valiant and prevailing Souldiers. But if we looke further in their second part, we must espie a marvellous alteration: Our late Conquerours fall upon their knees to the same Woman whom they themselves but even then had advanced, and taken as it were out of a prison to Reigne. And all this imploration and suite only for liberty of conscience, and free exercise of their Religion; which being unPrincely denyed (for shee had granted it before) we shall finde them acting their period to all carnall apprehen-

The Lady *Jane*, daughter to the Duke of *Suffolk*, married to *Gilford* son to the D of *Northumberland*, first proclaimed Queen, and not long after beheaded with her husband.

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tion, miſerably ſtanding parley at a deſpicable poſture, devided by a guard of fooles, and eyed so trees as their great Maſter was, into whoſe merciful hands they delivered finally many of their bright ſouls in a Smithfield flame. Not because they could not live and contend as thou doſt but to perfect their obedience, and glorifie God by ſubmitting to his will, who commands us to learn of him, no ſtratagem of warre, nor how to cut our neighbours throat: but to be as he was, meeke and lowly. In which practiſe of humble integrity the Bride rejoyceth, to be affected like her Husband; the Church being never compared to the ſtately Lyon, the fierce Panther, or the fighting Bull, nor any other beaſt or bird of prey: but to the white Dove, whoſe ſimple Epithets are harmleſſe, innocent, and undefiled.

Many of them we burnt for Religion.

Let the adverſary prove their fighting for Religion to be lawfull by any plain authority of Scripture.

Thou therefore, and all proud Sectaries, who thinke it beſt to nourish Religion with blood againſt the practice of all the Apoſtles; of *Stephen*, that defired no reſcue for reſiſtance, but prayed for his perſecutors: And of St *Paul*, who endured all things for the Elects ſake, and gives his reaſon. *If we ſuffer, we ſhall alſo reigne with him.* Yee that forſake the commanded wayes of God, as unequall, and preſſe into forbidden wayes not warranted by Scripture, but condemned by all juſt men, and yet dare ſtile your ſelves true Proteſtants. Doubtleſſe you diſhonour God extreamely, and provoke his wrath not only againſt your ſelves, but againſt the Nation, whom ye drive head-long into the ſame perdition; for inſtead of obeying him as his Ordinance directs you, you ſet up to your ſelves an Idol of fancy, and worſhip the rags of your owne inventions.

If the blinde lead the blind, both fall into the ditch.

Touch not my Anointed.

Another of the Kings Titles.

Here I ſhall foile thee againe. All thy ſtrength and ſkill will not be able to ward this blow which will wound thy Cauſe deſperately. Thou ſeemeſt openly to defie that beaſt of *Rome*, and art ready to poke at the name of a Papiſt; yet ſecretly art contented to borrow ſome fig-leaves to hide thy owne nakednеſſe: by which being covered, thou thinkeſt to avoid many ſmart laſhes; which for all that will jerke thee and thy Cauſe, till you both daunce for anguiſh, and cry *peccavi*. The Papiſts appropriates the word Anointed chiefly to the Pope and his Clergy: Our Puritan is more liberall, ſo r hee takes it likewiſe from the King, the peculiar object of that Text, and deales it effectually amongſt all the faithfull, meaning themſelves, *Vitulos populorum*, the very calves of the people. Now let us peruſe ſome authorities for the King.

The King is Gods Anointed.

David calls *Saul* the *Lords Anointed*; yet was *Saul* no Prieſt with the firſt, nor any of the faithfull with the others; for *the ſpirit of the Lord was departed from him*: but we find him then to be a King.

Proofes for the King.

Secondly,

Secondly, *David* would not permit that his Captaines ſhould kill *Saul* in the Cave, as was urged; nor be enticed himſelfe by that moſt tempting opportunity to lay his owne revenging hand upon him; Why, becauſe he was his Maſter, the *Lords Anointed*, to ſtretch out my hand againſt him ſeeing he is the anointed of the Lord.

1 Sam. 24. 6.

Again, *David* protected his enemy *Saul*, and charged *Abiſhai* deſtroy him not; *For who can lay his hand upon the Lords Anointed, and be guiltleſſe.*

1 Sam. 26 9.

Thirdly, neither *Saul's* Crowne nor his Bracelets, which being his Regall Ornaments were queſtionleſſe of a precious value and rich preſents proper and agreeable; for *David* his Succeſſor could reſpect one houre of life to that pratling Amalekite that brought them, after it had once eſcaped his lips, that he had ſet the Kings ſtrugling ſoule at liberty, not by killing him preſumptuouſly: but at his owne entreaty, being mortally wounded For how, waſt thou not afraid (ſaith *David*) to put forth thy hand againſt the Lords Anointed.

2 Sam. 1. 14.

Certainly had our Religious been like *David*, *men after Gods owne heart*, they would have feared as *David* did, and carried reverend minds to *Princes* their Soveraign, and the Lords Anointed, who was never rejected like *Saul* from the Government by any expreſſe meſſage from God, who never perſecuted any juſt man for envy, nor murthered the Lords Prieſts for revenge. And who only provided to bridle the unruly pens of certaine buſie Laymen, and the tongues of many, calling themſelves Divines, who firſt practiſed undutifull acts to perſwade the world that their Mother the Church was drunke, and then brought into her Tent their more ſober and reſpective Brethren to deride with them her pretended nakednesse. Had this brood of *Cam* been ſilenced with greater ſeverity, *England* had beene ſtill in her right wits; which now by the abuſes of theſe poyſoners, are violently diſtracted: but let us ponder their proofes.

Objections of the adverſary.

Iehu conſpired againſt his Maſter, and ſinned not. True, but then he had his commiſſion from God by his Prophet, ſo ſhalt not thou.

The anſwer.

Jeroboam did ſo too, 'tis granted: and as fit to ſerve thy turne as a rod for a fooles back.

Objection.

This diſſertion was indeed Nationall, for all Iſrael followed him, and forſooke the King; yet thou art ſtill to ſeek, and ſo unfortunate, that God himſelfe had likewiſe a viſible hand in this which he ſignified to *Jeroboam* by the mouth of his Prophet *Ahiah* the Shilonite, that gave him a ſigne by rending his new coate into twelve pieces; whereby at that inſtant hee was endued in a future right to the Kingdome which he enjoyed afterward.

Anſwer.

1 Kings 11. 31

When God himſelf ſets downe alterations, *ex ore divino*, they are not to be diſputed; he may doe with his owne what he pleaſes: but muſt we therefore conclude thy Cauſe for a God, or the faction to be an omnipotēt diſpoſer of Kingdomes, becauſe yee tell us of a private Calling. A

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black ſanton, not deſcending, I ſuppoſe, from above; but like the infernall Gods raiſed by the witch of *Endor*, in the forme of reverend *Samuel*, aſcending out of the earth. Certainly we are not tied to ſo unhappy a miſtake, as to worſhip the Devill becauſe in the likeneſſe of a Prophet: yet if thou wilt needs have *Jeroboams* cheeſe, then take his chance too, and choke thy ſelf with it. For who fell away into finall Apoſtaſie, and became a reprobate people to this day? The ten revolted Tribes, and *Jeroboam* the ſon of *Nebat* which made *Iſrael* to ſin. This belike was the ſawce to their ſeparation, which while the Bible is extant, will be recorded for a Rebellion.

The witch of Endor.

1 *Kings* 12. 28

Theſe indeed forſook God and their King, like thee and thy brotherhood, yet they offered no violence to Monarchy, in that poynt of daring thou excelleſt them far, and mayſt perchance attaine to a more deſperate reward.

It will be in vain for thee to authorize thy doings by thoſe of thy neighbours, acted long ſince by Germans, French, Switzers, and Netherlanders: For the cauſes which ſhould make the Scales weigh even, are not equall; yet in reſpect I know thee to bee extreamly impudent, and likely to thruſt any counterfeit, finely dreſt upon the peoples eaſie faith, I ſhall therefore anticipate thy fraud, and give the world a ſhort hint of ſome few the moſt remarkable of thoſe paſſages, by way of prevention.

The firſt conſpiracy by the German Boores, called *Liga Saturaria*, pretended to bee for Religion; and their ſecond riſing for the ſame cauſe, charged upon the Proteſtants firſt by *Roms* agents to their diſgrace; and now by theſe Schiſmatickes, to the death of Religion, were ſo far from any ſympathy with the reformed Churches, that their watch word was *Our Lady*, to whoſe good grace and tuition they recommended themſelves and the proſperity of their uproare; In honour of whom they were bound to ſay daily five *Ave Maries*, as to their ſingular Protectreſſe. All theſe directed their revenging arms againſt the pride and oppreſſion of their grating Landlords, themſelves openly denying the Religion, or any knowledge of the Goſpel.

The Princes of Germany commenced no voluntary War againſt *Charles* the Emperour, but being rather invaded by him, that in the hunger of his ambition, laboured with all his might to conſolidate his own looſe intereſt and *Auſtrian* greatneſſe in the hereditary dominion of that moſt ancient, wealthy and Imperiall Soyle, ſeeking greedily to devoure all their priviledges that hindered him, they did no more then what their reſpect to honour and their ſubjects welfare led them to, being free Princes, they honeſtly defended themſelves and the eſtabliſhed right of the Empire againſt a ſtranger that invaded them, and endevoured their ſubverſion without a cauſe.

The

The Rebels of *Munſter* were no Goſpellers, as was and is pretended, but a wilde crew of wicked Anabaptiſts, a raging Sect of Heretickes, that burn like a conſuming fire, deſtroy like a mortall plague, and confound Juſtice, Government and Order in all places where the negligence of the Magiſtrates ſuffer them to live at liberty and unhanged.

If you miſſe theſe in other Authors, thus far you may find them in the Churches Apologie, towards the end, which I ſuppoſe is ſufficient authority.

The *Switzers* of *Berne* were never ſubject to the Duke of *Savoy*, and therefore raiſed no war againſt their Prince, nor for Religion, as their enemies miſreported them; but rather to take certain Townes and Caſtles of his, which bordering upon their Frontiers, never ceaſed to rob and vex that quiet people, by the continuall excurſion of their garriſon.

The quarels of the *French Proteſtants* wth their frequent battels, were always rather pittied then cõmended by the faithfull in the Church of *England*, from whõ I beleeve they never received fomentation or aid, but what was granted for politique advantages, and ſoundly deliberated by reaſons of State; although before they made uſe of reſiſtance, no people could be more cruelly enforced, nor ſtretched by greater extremities to the higeſt triall of their faith and patience; which ſo confirmed them in their Princes truſt, although a Papiſt, as he called them often to his own reſcue, and interpoſed their firm loyalty more then once, as a ſafe Bulwarke betwixt his life and the traiterous attempts of his other ſubjects, men of his own Religion, but wholly reſigned to the Spaniſh Faction, inſomuch as *Lewis* that laſt died, the *French* king, being demanded why he (a Catholick *Romaſt*) would ſuffer ſo many Proteſtants in his Life-guard? Becauſe, replied he, I never yet heard that a Proteſtant would confederate to the murder of his Prince, whoſe life and honour his Religion binds him to treaſure up in his higheſt eſtimation and reverence.

Read the Engliſh Chronicle, you will be ſatiſfied in the life of Q. Eliz. & the French Hiſtory.

Peruſe the Hiſtory of the Netherlands, you will find it amongſt their priviledges under Don. I. Auſt. D. de Alva.

All theſe look like examples to be followed. And yet there is another, the *Netherlands*, whom our innovators have choſen for their neereſt pattern. Theſe had ſeverall mixt reaſons to refuſe the Spaniſh yoke, to which indeed they were not bound by Law nor Conſcience to be ſubject: For *Philip* the ſecond, as King of Spain, had no tye upon that people, from whom he (a ſtranger) was as oppoſite in manners, cuſtome, and language, as he was diſtant from them by nation, which is far off.

This government was ancient & always conditionall.

As Duke of Brabant, Earle of Flanders, Holland, &c. hee challenged a Dominion in thoſe Provinces, as heire to his mother *Margaret*, daughter of *Charolois*, Duke of Burgoundy, notwithſtanding the people were ſo much beforehand with their Princes, which they derived from a grounded cuſtome, that he himſelfe was firſt ſworn to them, and bound by oath reſpectively, not to endevour the concuſſion of their Priviledges, wch were ſtrong and ancient, but to preſerve them

them entire and undissolved. Of which Oath whensoever hee made himselfe guilty by a wilfull violation in the resolute breach of it, and deniall of reparation, being by the States solemnly demanded, at that instant the knot of his command and their obedience was clearly untied, and the people at their liberty again for a new election, having power out of the same Family, to advance any other whom they best fancied, and esteem him Prince and Ruler over them.

This the haughty Spaniard laught at, kickt it out of countenance, and power, and gave the flat Bastinado to all the rest, throwing those fetters of a Prince, as hee proudly called them, in the faces of his Jaylors, whose heads in few yeares after he pared from their shoulders, by the rude hand of pittifull oppression. Philip 2.

Meant by the Nobility.

When thou therefore hast approved this Monarchy to have been a free State at the first gathering of these Clouds, from which distractions have been raised upon us like floods.

When thou canst produce such binding priviledges for England to restrain her Princes, when thou hast made it manifest that his Majesty not vouchsafing to his servants one personall visit, through his whole Reigne, hath squeezed us with all hard usages to make us soft and pliable like Wax, and wrought us to receive any impression, or new form the hand of cruelty will stamp upon us; and all this by his *Alvarian* scourges, men in shape, but sucking their inhumane qualities from the Tears of a she Wolfe, betwixt whom and a Male Devill those *Incubi* seem to have been monstrously engendred in the storm of a violent copulation.

As K. Philip did.

J. Don of Austria D. of Alva, & now the pretenders.

And lastly, when thou shalt affirme and prove it, That every Towne in England had its Scaffe, that the Land was filled with the blood of her slaughtered Natives, and Decrees signed at a forraigne Councell Table, to root us out, and repleniſh the Kingdomes vacancie with strangers: Then if thou begin to article with thy Prince by language or Armes, thou wilt perchance be allowed in't: For wise men will acknowledge reason for thy action, and good men call it just.

And thus to be done by the King, were wel As it was in Spain.

But if the contrary of all this be apparent, and that thou thy selfe art this Tyrant, whose hate is level'd against all their lives that like not thy novelties, that pusheſt at the old establisht Government, and labours to batter down the ancient structure of this noble Kingdome, with an Engine as bigge as thy Ram-headed Citie *London*: Then muffle thy selfe in the clouds of thy own darke plots, and knavery, and vanish as the Devill did when hee fell from Heaven like Lightning, being thus struck with the Thunder of Truth. For the Foundation thou buildeſt upon is sandy, thy comparison false, and those whom thou boasteſt to goe along with, blush at thy wickednesse, and are ashamed to keep thee company.

Give me leave therefore to counſell thee, that being in this dance of an Engliſh brawle, forſaken of all forraign examples to guide thee, except the Fury *Eriunis*, let it be thy reſolution and happineſſe to face about, and return to thy true nationall and affectionate Lord and Leader the King.

If God, by the ſtraight line of whoſe words we are bound to meaſure all our actions, have not permitted that Subjects ſhall climb up into the Ark of Soveraignty, which being a Royall veſſell prepared onely for Kings to defend themſelves againſt the floods of rebellion and madneſſe of the multitude, is further ſanctified by Divine Ordinance, and made terrible as the Mount of God, where it was death for any man to tread, but the chiefe Magiſtrate *Moſes*, to the foot whereof the Elders of Iſrael might approach, but the people no nearer then their appointed Ranges, which were farre off. If likewiſe the Almighty will not ſuffer that any violent conſtraint bee laid upon the Prince, although in matter of Religion, which being the manifeſtation of Gods glory, and the Ladder upon whoſe ſteppes the Saints climb up to heaven, is the higheſt conſideration of any thing on earth, how much leſſe will he tollerate ſuch an inſolentie, as when for worldly reſpects, which are but baſe in compariſon of the other, we take upon us to ruffle with our Prince, & bind him to obey our Fancies as his Law, who was born to rule us, and bee our Lord; that cannot br judged by any but God himſelf who deputed him, and is onely his ſuperior.

Mount Sinai. Exod, 19.17.

The bleſſings we enjoyed by the former government, wch now are wanting.

Theſe plead ſtrongly and truly for the King.

b *Solomon* tells us, That a full Soule loathes an Hony Comb. This Realm not long ſince, like the rich man in the Goſpel, was cloathed in Purple, and fared deliciouſly every day: We were high fed, & ſurfeited of innumerable bleſſings, but like *Æſops* Dogge, that parted with the fleſh in his mouth, for the ſhadow of it in the water, or with the Dunghill Cock in the ſame Moraliſt, wee have rejected one Pearle for a Barley-corne, and changed our proſperity for a Song, God knowes to a lamentable tune: our preſent emptineſſe is now our ſcourge, giving us a ſharp and hungry remembrance of the fulneſſe we once had, when we enjoyed a King, but could not value him.

For quantity of ground, this kingdome was the richeſt in Europe at the beginning of this war.

Yet in deſpite of thoſe that have repayed his Majeſties good with evill, and perſecuted his faire Renowne, theſe two authentick Witneſſes, Wealth and Fulneſſe, which lived to rejoyce his Subjects, and make him mighty and honoured while hee reigned alone, will now at their departure not faile to declare themſelves friendly in their laſt act, and doe him an acceptable ſervice even in death. For what can more powerfully inculcate the uprightneſſe and moderation of his Highneſſe Government, then to behold his Kingdome ſceptred with an entire peace, and crowned with univerſall plenty?

plenty? Theſe being alwayes the happy markes of a good, and juſt Prince, but never of a Tyrant.

Which imputation being cleerly avoyded, as not able to hurt the King, but wounding his Adverſaries deadly (upon whom we returne it.) Let us betake our ſelves to our firſt weapon, *The word of God*; which *being the ſword of the Spirit*, is indeed the proper armes of a Chriſtian, and all the defence allowed to Subjects, when they are perſecuted, not by the juſtice, but the cruelty of their Princes. *The King no tyrant.* *Titus* 3. 1.

To prove this better, let us argue this once, *a minore ad majus*: reſtraints betwixt Parents and children are reciprocall, like their affections; yet if Fathers will provoke their children by multiplying of injuries; the children ſo incenſed have no leave to contend, or break looſe from the chaine wherein God and nature have tyed them, they are bound either to pacifie with yeelding, or waite patiently upon God for deliverance. If they refuſe, there is a Lyon without, a curſe at the doore ſtands ready to devour them. *Deut.* 27. 16.

Maſters and Servants have likewiſe their rules, enjoyning theſe to obedience, the other to forbearance, and courteous uſage. Yet if the Maſter will be outragious, and make a default, the ſervant nevertheleſſe muſt be ſubject ſtill with all feare: *Not only to the good & gentle, but alſo to the froward. For this* (ſaies the Apoſtle) *is thankworthy, if a man for conſcience towards God endure griefe, ſuffering wrongfully.* Obſerve further how he illuſtrates his reaſon, and endeares it with an emphaticall amplification. *For what glory is it, if when you be buffeted for your faults, ye ſhall take it patiently. But if when you doe well, and ſuffer for it, ye take it patiently, this is acceptable with God.* 1 *Pet.* 2. 18, 19. 1 *Pet.* 2. 20.

Here is a direct path, whoſe application (going ſtreight forwards,) cannot loſe its way, but muſt needs conclude for the King with all advantages, becauſe he is *Pater Patriæ* by his Office, and of his Subjects the great and generall Maſter, whom we are to account worthy of all honour: Why? *That the name of God and his Doctrine be not blaſphemed.* 1 *Tim.* 6. 1

I wiſh, my Antagoniſt, that thy dimm ſight were ſo throughly purged with the quickning juyce of theſe Apoſtolicall precepts, as might cauſe thee to ſee thy errour in this Chriſtall of the Bible, as plainly as I diſcover it, certainly thou wouldſt feare and flye from it, it carries ſo truculent a face, and the whole bulke of it is ſo hidious.

I ſhould expect now (were wee perſonally preſent together) to heare thee ſpeak like moſt of thy fellowes, and as you all thinke in your depraved Imaginations. Why, what's the King that he is accompanied with all this noiſe; He is but a man? *A common ſpeech of theſe blind Beetles.*

Diſcreet Reader, that hates to be prophane, and feares to call

that common of uncleane, which God hath sanctified and set apart. By the way give mee leave to tell thee; This stubborn beast (after many franticke rages) having got the bridle in his teeth, and almost cast his Rider, will hardly leave galloping till he hath posted through almost all the auncient Heresies, and taken (at least a short bait with *Cerinthus*) who perchance (without much labour) will perswade him to deny Christ to be God, because to outward eyes he appeared (as he was indeed, sinne excepted) in all things like a man. I say not, that the wilde Asse having runne this farre, will stay here; for the worme in his braine will not suffer him to rest any where, till he have finisht his Carrere, and finally taken up his tune with his deare Countrey-man and companion *Torah*, with whom he means to lodge for ever; a merry fellow, that will not be ignominish to comply with him, in this or any other Jewish opinion whatsoever.

Cærinthus an Heretique, that disputed against the Divinity of Christ.

Thraske *an English Apostate.*

But *David* teaches, that although Kings dye like men, yet are they Gods to thee and me while they live. Thou canst not understand this 'tis very likely; for how should thy darke soule, blinded with the cause of pride, malice, ignorance and other carnall ends, perceive the power the King is endowed withall from above, and the invincible graces annexed to his sacred Office, which are only discerned with spirituall eyes. I shall cleere thine with a president.

1 *Sam.* 9. 21. Saul as a *Benjamite*, was (by his owne confession) the lowest of all the Tribes of Israel, and his fathers family, though mighty in wealth, yet least in honour (of his owne Tribe.) In Chap. 9. verse 4. we meete him in his calling and breeding, a meere Coridon; the height of whose businesse was to seeke his Fathers straid Asses. In the 1 *Sam.* 11. 6. 11. Chap. we finde him the same man still, but with another minde; for he that before was a plain rurall fellow, is heated here with magnanimous anger, sending out his Edicts like a Soveraigne, fighting like a souldier for *Jabesh-Gilead*, and driving the vanquished *Philistines* before him, much faster then he would have done his Fathers Asses if he had found them. From whence this change? Why, after hee was elected to reigne over the people, it is said that another heart 1 *Sam.* 10. 16. was given him, sublimer thoughts, and a royall elevation of soule, which advanced him much higher then his stature, although in that he exceeded all his Nation from the shoulders upwards.

1 *Sam.* 5. 16, 17. But by whom was his Election, even by him that was able to change his heart, and put the spirit of a Prince into his body of a Peasant, whereby hee rarified the whole man. The people might desire a King, but his election was from God only: and being once ordained, they were bound to obey him alwayes, or yeeld their lives to the butchery of his Executioners; yet there wanted not opposers: his glory could not escape without the disdaine and contradiction of many disputers, every one of them wiser in his owne eyes, then se-

Just like our Pretenders & their Disciples.

ven

men then that can render a reason. These would bring him no Presents, but scornfully demanded, how shall this man save us? Behold, those despisers of their King, how they are branded to the end of time for men of base, which in likelihood were the greatest number; For with their Prince there went only a few abroad of men whose hearts God had touched; I wish thou and thy fellowes were touched after that manner. Here wee have found the King in the first part of his Excellency; wee are next to enquire how absolute hee is, and whether limited to the will of his Subjects, or unconfined. 1 Sam. 10. 27. 1 Sam. 10. 26. *The Kings power is absolute.*

In this wee are satisfied fully from the 11. verse to the 17. which concludes with a threat; *and ye shall be his servants.* Verse 18. *and you shall crye out in that day because of your King, and the Lord will not heare you.* If fighting had been Lawfull, what need their crying, the King was but one. Samuel had read them a lesson from God; they had learned that their tongues were at liberty, but their hands were tyed. We must suffer our Princes exorbitances as we endure a deare yeare, an inundation of waters, or any other overwhelming evill, at which we may sigh, but cannot helpe it. By this it appeares, the King is not conditionall, but absolute. We are next to search for his value, which we shall find in that briefe Lottery before the Lord, upon the breach of *Saul's* vow to be so great, that *Saul* and *Jonathan* were staked against all the Army of Israel. 1 Sam. 11. to the 17. *Not to raile, but pray.* *The Kings value against the proud despisers.*

Now it behoves me to be circumspect, and looke about me; seeing if I resolve to goe on, I must winne my ground with hard fighting; for here lies an ambush, the Adversaries are in my way, and have fortified this passage as they thinke, mightily for their owne advantage. For say they, the Army at that time rescued *Jonathan* by force from *Saul*, that would have kil'd him; *Ergo*, Subjects may resist their Prince. This argument halts downe-right; for first, this was no advised act, nor resistance of Scare like ours, pretended to be done legally: but the sudden passion of souldiers inflamed with an apprehention of so dire a losse as the death of such a Champion. But secondly, I grant, they saved *Jonathan's* life, wherein they did well, and worthily; not as these insinuate by pointing their swords against the King, but covering their Prince with their Shields, and rather hiding him amongst their Armes and multitude, while they might either perswade, or make protestation, then by impeaching the Kings life. Just as wee see kinde servants snatching away a beloved childe from the rash hand of an incensed Father, against whom they are not said to defend the ladde presumptuously, but by throwding him amongst them, while a part entreate, and others perhaps beare some blowes, they delude the parents present fury, who though he threaten hard and sternly command the boy's delivery, yet is silently glad to see himselfe disabled, and after secretly rewards and thankes *The assault of the adversary. The Authors defence.* 1 Sam chap. 14. *Read and advise well.*

thankes them; which certainely was the meaning of that unbloody strife betwixt *Saul* and his souldiers, urged by the Brethren for no other purpose then to hold the chin of their Cause above water, like men neere drowning, apt to catch hold of any thing to keepe them from sinking.

2 Sam. 21.17. *David* was called the light of Israel, who was not suffered to run more hazards of Warre for feare of being questioned; his Subjects not grounding this their care altogether upon his valour, fortune, or judgement. In all which, without doubt hee had his matches amongst the Worthies: but because they found the ruines of a vacant Throne; for if some by a sympathy of disposition and manners will love *Alexander*, with *Hæphestion*, many more, that is, all wise and good men must needs with *Ceaterus* love the King, whose life is the Cement of his peoples welfare, and his death a wide breach, which through the pale walls of an unguarded Kingdome, gives entrance to the Grecian horse, whose belly is often full of sinister practices, and armed for the destruction of unhectored Troy.

For David *had many aspring sonnes.*

These Princes are fettered in their peoples priviledges, & their Crownes not hereditary.

The Customes of the Empire, Denmarke, Sweden, with others, must be strangers to the Argument, and can no more serve for imitation to the English, then a day-taile servant that is always at pleasure, and every twelve hours discharged cleerly, can transferre his liberty to an Apprentice bound for a long terme of many yeares, or during life. For in all popular or consular governments, where the Soveraignty is either in the people, the Nobility, or both, Kings are only nominall, and shadowes of what they are called, being in true esteeme no better then high Pentioners to their Nation, by whom they are as it were retained to serve them as chiefe Captaine of their Armies: but otherwayes excluded from Civill Magistracy, or any supream power in life or death, except in the Field, which is common with every Generall, as it was formerly in Israel, in the first three Monarchies, and is now in *France, England, Siame.* The Soveraigne Majestie is in the Prince alone, who being the maine Ocean of all Jurisdiction and honours, makes liberall distribution of his power to others, by whom his Commissions like armes are stretched out, through all the parts of his Dominions by subordinate Agents, who are to return, and pay him the tribute of their accomts, like Rivers to the Sea, that ebbe and flow by his authority.

1 Pet. 2. 13, 14. *proves this fully.*

These Governments especially in England, whose Kings meekned by Religion, and a love of their people, are pleased to put off that shining, but dreadfull upper garment of their *summa potestas*, and humble their actions like Subjects, to follow after the just conduct of their owne Imperiall Lawes, are rightly tearmed Monarchy, which is the only, happy, safe, and golden Medium betwixt abstruce tyranny, and popular confusion.

I

I could make this conſpicuous by many pregnant Reaſons from Religion, Policie, and Nature; but becauſe wiſe men know them already, and fools will not underſtand, as alſo to avoid prolixity, I purpoſely omit them.

Againſt the perſons of theſe eſſentially Kings, thoſe unhappy men, whoſe want of wit and will exempted them from all lawes, have been condemned for light aſſaults: alſo conſpirators declared by word or action, have not onely been puniſht, but for the very thought of the heart men have died; confeſſion it ſelfe alwayes holily obſerved by the Romiſh Church, wherein all impieties repented of, are not onely pardoned, but alſo faſt ſealed up under the ſignet of eternall taciturnity, hath been more then once unlocked to diſcloſe this ſo burning ſecret of mentall treaſon, for which neither abſolution, the Church, nor any locall breaſt could ever be allowed a Harbour, or protecting Sanctuary.

A lunatick was executed in Barggelona *for proferring to aſſault* Ferdinando *King of* Spaine. Spaniſh Hiſtory.

But leſt theſe Bulls of Baſan, made fat with their Princes revennewes, and the eſtates of his Nobility and Gentry, for whoſe finall ſuppreſſion and fall, the Houſe of Commons, aſſiſted with *Londons* Common Councell, have laboured ſo effectually ſhould whet their hornes upon the brick of our own Chronicles, and ſharpen them for miſchiefe by thoſe two unfortunate ſeconds, *Edward* and *Richard*, both Kings depoſed and murdered; I doe therefore declare that the depoſing and death of wofull King *Edward*, is recorded to this day for an execrable villany, which was in part revenged upon the life of *Mortamar* the Queenes ungracious Paramour, condemned legally, ſhe her ſelfe ſuffered much bitterneſſe, ſugred at laſt with repentance. But all the actors in it drank deeply of the wine of Gods wrath, whoſe dregges they ſwallowed to the very bottome.

Two French Gentlemen ſuffered death for this. French Hiſt.

King *Richard* ſuffered the ſame hard meaſure, and the like viſible judgements dogged his murderers at thee heeles, *ultrix Teſiphone* we may be ſure ſpared them not, but acted her part in their trembling Conſciences, which was as much rabbed inſolency and torment, as could be feared from ſuch a Fury. What *Henry* the fourth himſelfe conceived of his own act[s] to which his wrongs King *Richards* levity, the Kingdomes ſufferings, but chiefly the ſpur of his ambition poſted him, his ſoules anxieties, and ſighes at his death, have well expreſſed, but his language better, which was doubtfull, perplexed, and (ſaving the honour of ſo excellent a prince) deſpairing; whoſe ſinne how it was remembred to his poſterity, in the ſhort life of his conquering ſonne, and the long reigne of his moſt unfortunate grand child, and how the whole Kingdome was plagued for conſenting to ſuch a ſcarlet wickedneſſe by their *Proxie* the Parliament: He that will ponder the ſad ſtory of *Henry* the ſixt[s] may read and wonder; yet in the firſt, the ſonne ſucceeded to his Father, and a Duke one of the mighti-

He was indeed a man of rare compoſitions.

eſt

He that hath sole power to call a Parliament to him, the proceedings of that Parliament must needs be subject.

tiest and neerest Princes of the blood to King *Richard*, who was likewise his Cosen-german, and pretended a Title; but by what Title? The third part of a Parliament: for I am confident the Faction of conspiring members could never rise at the beginning to the full number of fourty, have expelled the King, disposed of his Realmes, and us, and now lay claim to the Soveraignty for ever, is a Riddle to the wisest, their whole Synod of wit being not able to resolve, nor render one pithy reason to countenance this their proud and arrogant stoldity.

To draw the Features of this Question a little more to the life, If this Soveraignty be in the people, why then have not all Parliaments been convened in the peoples name, and by their authority, seeing to the contrary, they were alwayes assembled by the appointment of Kings, who onely have power to call, adjourne, and dissolve them: for to believe that the King either can or will constitute a power so much to his own prejudice, as shall instantly prescribe him conditions, and reigne above him, is absurd, preposterous, and foolish. Doe we suffer by the oppression of our Prince? we are bound to doe it with all patience and yeelding, which pacifies (*Solomon* tells us) great wrath when the spirit of the Rulers rises up against us S. *Paul* giveth us a reason for those voluntary submissions: For (sayes hee) hereunto were we called, because Christ also suffered for us, leaving us an example that we should follow his steps. In what? In fasting? No. What then? In suffering, 1 *Pet.* 2. What can be plainer?

What Soveraignty had the people then? No parliament in the reigne of the two first, Will Conq & Will Rufus. The first parliament called by Hen. 1. the 16. yeare of his reigne, held at Salisbury Vide Sir Rich. Baker.

Suffer me thus far, and a little further to unmask this peece of vanity, the very act of our debate, and infernall Hagge that hath conjured one of the most faithfull nations under heaven into a disloyalty, whose reproach will never be done away. I maintaine therefore, that the Kings of this Isle were Monarks and absolute, without dependency any thing upon their Subjects, when the people were all at their mercy, and Parliaments wanted a being. Such was *William* the first, in whom none can deny but that the power Royall was totally included without any Competitors: For the designe was his own, the victory chieved (under God) by his own fortunate conduct. The English were his slaves, and the Normans his vassals, that served him for wages.

In this sad and low condition the land mourned till another King of the line of the former, whose heart was malliable, looking upon it with relenting eyes, and finding it exceedingly shrunk by the Norman oppressions, pitied it as the Country mayd did the starved Snake, cherished it with all requisite and warm comforts, and studied this way of a Parliament, which he formed happely to preserve it.

The members by him assembled, presenting to him a Certificate of their grievances, which he advised by them, was willing to remedy.

The

The afflicted members not pressing to affect this by proud contending, or hameing their Benefactor their inferior; but by humble petitioning unto Soveraigne indulgence, and the Kings Royall favour.

Observe therefore, First, here we have a Parliament cold, naked, and shivering, and creeping upon all foure for the mercy of a King, by whom we see it raised, revived in the bosome of his charity, and by the best cordials of his love perfectly restored; but being once filled with vigor, dilated with the heat of benefits, and swoln bigge with its own renown, we now behold it like a snake indeed, gathering it selfe up into active folds, and assaulting with deadly lips the good mans life that gave it nourishment, biting his children, chafing his servants, and wounding himselfe, governing like a *Domitus fac totum* in the house, where it was succoured before as a desolate stranger, more then halfe an enemy that had perisht with extream misery and famine, had not the heroick vertue of a King in time relieved it. Let no man blame me if I call this by its own proper name, a right *Serpentine Ingratitude*.

This extends to all the people.

This merit in Kings deserves rather double honour then diminishing.

Seeing then that this attempt against his Majesty, upon whom the Crowns, Kingdomes and Regalities of his Monarchicall predecessors, by right of birth, and a lineall succession, are justly devolved in an open breach of fundamentall Lawes, a disputer against Reason, a despiser of Religion, destructive to the Nation, and above all, a fighting against God himselfe, whose ordinance of obedience is blasphemed daily in a stubborn deniall of it, by these sonnes of the earth, the rowling *Pelion* upon *Ossa*, one contempt upon another have made their mountain so high, their defiance reacheth above the clouds, and they in their owne conceits stand so tall, as to strike at the Almighty, to regulate Heaven, to reform the blessed Trinity, to call Christ a sinner, and the writings of his Apostles but the traditions of mere men. I conclude therefore this war to be in the act it self unlawfull, in the pretence false, and in the prosecution damnable.

Judgement upon the war.

And whereas these oppressors of Government, and promoters of all confusion and mischiefe, have couzened the world with their false disguises, and the name of Protestants, give mee leave to fortifie the Reader hence forward, with this sound and generall Caveat: Wheresoever thou findest Subjects holding with their Soveraigne an armed capitulation, and pretend it to be for Religion, for which in stead of laying down their lives, as they are commanded, thou perceivest them swift to destroy others, and earnest to mingle the blood of their Princes amongst their common Sacrifices, Let those men in thy esteeme carry onely the name of Protestants, but for the rest, let them be of the Parish of Hell: For as Wolfe in sheepes cloathing may be called innocent, or the Devill holy, because in re-

ſemblance of an Angel, into which he is able to transform himſelfe: Juſt ſo are theſe ſeducers true Proteſtants, and no otherwiſe, *A quibus libera nos Domine.*

whether this warre be compounded any thing of Juſtice, or ſimply a Rebellion.

Quere the laſt,

THis Queſtion being plentifully watered with a ſhowre of proofes falling before, and cheriſht with ſome few growing drops that will follow, an anſwer ſpringes from it preſently and readily which thus reſolves the doubt, Not any thing of Juſtice, but ſimply a Rebellion.

Three grounds for a lawfull warre.

Three grave requiſites are to be aſſiſting of neceſſity to legitimate a warre, *viz.* Supream authority, a ſound Cauſe, a juſt Invention, for commanding it, for undertaking it, for execution of it. All which are wanting in the Parliament: for St. *Paul* tels us, that Supremacie is the Kings; their cauſe we find to be corrupted and hollow, and their intentions prevaricated.

Why ſhould we lay ſuch colours upon a rotten poſt, that which all good men abhorre, which Religion condemnes, and the Lawes give ſentence againſt, let no man preſume to juſtifie: for hee that ſharpens his wit to defend a bad matter, ſhall perhaps win the empty fame of a good Orator, but be ſure to loſe his more ſubſtantiall credit of an honeſt man; one hand breadth whereof in the cold day of adverſity, will keep his anguiſh ſoule much warmer then an hundred yards of Oſtentation, or a whole ſhop of vain-glory, though all cut out in large Clokes, and worn to hide the deformed bunch growing upon the back of his crooked nature.

I muſt therefore once more, without flattering their Fortune, or fearing their dreadfull odds of the adverſary, but obeying the ſingle truth, which ſtands for the King, proceed to give proper names to this War, that may expreſſe the nature of it, and conclude it to be a ſcelerous act, an inimitable rebellion, a high, heinous and flagitious treaſon, whoſe Father was the Devill, Pride her mother, their Favourers all the Impieties, and their followers without excuſe. For

If they ground it upon Religion, Saint *Paul* is preſently at hand to digge up their foundation by the rootes, and tell them they ſeuce with the wrong weapon. For (ſayes he) *the weapons of our warfare are not carnall, but mighty through God*; that is, ſpirituall. While

we

we follow this direction, wee cannot wander, it is no falſe, or night fire to miſlead us: but *Verbum dei, lucerna qua fur deprehenditur*, the only infallible light, by which we diſtinguiſh truths from forgeries, which likewiſe teaches that the fruite of righteouſneſſe is ſowen in peace: But if you have bitter envying and ſtrife in your hearts, glory not, nor be againſt the Truth. *For this wiſdome deſcendeth not from above, but is earthly, ſenſuall and divelliſh. For where envy and ſtrife is, there is confuſion and every evill worke.* By this, and ſundry other Texts of Scripture ſhining in this Treaty, we ſee the Church is not their friend.

If they object the care of a diſordered Kingdome, I anſwer, themſelves cannot deny it; they had his Majeſties gracious and free conſent to repaire the decayes and breaches in this ample ſtructure of our Engliſh government: and without changing the forme, or framing it to any forreign proportion or likeneſſe, our owne being moſt beautifull and perfect, they had full power to amend every thing, but this Licence was too narrow; our jolly Artificers had a broader deſigne, and ſo tooke leave to alter all.

The whole houſe muſt downe; that they raiſing another of a newer faſhion, upon the dunghill of their owne ſqualled Inventions, might call it theirs, and have ſome high colour to deny the true owner, upon whoſe ground, and with whoſe materials they had built it, ſo much as a poore Cabbin to reſt his carefull head in. The houſe they ſay is theirs, they labour for themſelves, the Realme diſclaimes them. *This is the Kings caſe.*

Concerning evill Councellours, whereby are underſtood all men of honour and fidelity, through whoſe ſides theſe ſlie Archers have aimed to wound the King, and grable up noble Families; ſuch perchance as would be ſorry to behold England's bright Diadem, crawled upon by a heape of earth-wormes, blind moles that have no eyes to judge the beauty of it, ſuch as would be grieved to ſee their Prince forc'd to exchange his Royall Birth-right for a meſſe of Parliament pottage, that the Lawyer, Merchant, and Runnigado-Gentleman, like *Caſar, Antony, & Lepidus*, may make a Tripartition of our Engliſh world, and reign without controulers. *Many that deſerve this name are now members of the two Houſes, the reſt inviſible.* *Theſe 3 ſhared the Roman Empire among them.*

If againſt theſe, why have not their faults been publiſhed, and their Perſons ſummoned and commanded to appeare; that we knowing the men with their crimes, might with unwearied petitioning have vanquiſhed his Majeſties hardneſſe, as wee ſeeme to overcome God by our prayers, and ſo ſmooth'd away to their Tryals, if the Kings power by miſtake had given protection to any ſuch: But this five will likewiſe hold no water; there was a Cauſe why this ſhould be neglected: perhaps ſome of their evill Councellors may now ſit the Kings Judges in the Parliament Houſe, and give their Votes that

he shall suffer for their offences; I dare not sweare the contrary.

If against the Papist, which seemed to be the first blaze that set the Chimney on fire, and made a terrible noise and rumbling at the beginning. Why then in the acting of their spleenes have they not made a difference; I confesse they have been fleec'd perchance too much, and pared to their flesh sufficiently: but the poor Protestants to the bare bones. I urge not this to irritate a quarrell against those ministring Subjects, that I believe have smarted beyond the Lawes and Justice already.

Neither will I dispute their voluntary aides to the King, whether it were meerely faith to him, that deeply wanted them, or that they ment to give and take a mutuall safety to themselves and him, by fighting for him: or if it were for other ends, I must not judge mens hearts: but this I know, their outward act was good and laudable.

Because the moneys levyed for that warre was employed against the King.

If all this bustling and bustle stirre was bent against the Papist, why then have they served themselves with very many Commanders and Souldiers of that Religion? And why was sweete *Ireland* the fairest Bird in *England's* Royall nest: but her owne Crowne not only cast off to shift for her selfe, or to be taken in their nets laid to entrap her: but the persons of five thousand English, abandoned as a prey to the will of those that were eager to kill, perhaps to eate them, and whose right to Heaven treasured up in the confusions of forlorn hope. Let them not blame the King for this; for I speake aloud that heaven and earth may heare me, His fortunes were so sicke and languishing, that they had hardly legges or strength to beare them, or ground to stand upon. For they themselves had robb'd him of his men, money, and Armes, all employed at that instant against him; at which time his Enemies were rich and mighty, not only strengthened with above a million of ready Cash, rising partly out of the dust of those Hibernian Acres, Lands sold by our provident Over-reachers to the simplitions of London; while their right owners had full possession, and the Irish intaile was uncut off: Besides their ponderous thefts extorted daily from private chests: but the vast wombe of their swelling treasury, *Guild-Hall*, look'd bigge, with a timpany of silver, and was full gorg'd with benevolent Plate, nor brought thither for exchange or sale, but as offerings dedicated by the silly sifters of that sorseiking Citie, to a sacrilegious use. For our Damsels being indeed passionately affected with the devout example of those madde girles of *Israel*, that parted so chearefully with their Eare-rings, Bracelets, and other feminine Trinkets, to fashion a Baby of, that they might dance about it. Yet misliking much that the object of their merry worships was but a Calfe, resolved therefore for their parts to bring in all the little with the great; not sparing thimbles, bodkins, whistles, and silver tooth pickers, to advance their Idoll, and make the Image of their

their Cauſe high Maſſe, portentuous and terrible to attract mens wonder and adoration, if it were but for feare: and this they happily effected.

To draw therefore to a concluſion, ſeeing that Religion, whoſe medicinall waters have long flowed amongſt us with ſuch vertue and cheerneſſe as wanted no purifying, notwithſtanding the boaſtings of ſome, who undefired, will needs take upon them to better their tranſparency, and make them yet more wholſome, till interrupted by the late troubles, and the violent ruſhing in of a whole herd of naſty Swine, whoſe uncleanneſſe hath now polluted them; they are unhappily vitiated both in colour and taſte, being made a Judge of this difference betwixt the King and his Subjects, is upon a right examination ſo farre from delivering any thing in the peoples favour, as it utterly renounces any intereſt in their action, and commands the Agents to lay down their Armes. *They are deſerted.*

Conſidering likewiſe that the auncient Government, whoſe preſervation ſeemes to exerciſe their ſecond care, bids them ſtand off, becauſe having firſt thrown her downe, when they pretended to ſupport her, they offer ever ſince their hands in ſhew to helpe, but indeed to kill her, hoping daily to ſee her dye by the ſtabbes they give her privily, while they decline all fundamentall principles, and introduce new rules of State deſtructive to the former. *Once more of government, and how they have abuſed it.*

For if otherwayes what tell they us of States, This Realme to the worlds knowledge hath beene ruled almoſt two thouſand yeares by Kings. If they are friends to Monarchy, let them returne us ours; not with his hands and feete cut off, but perfectly reſtored to all the limbs of his juſt power, and the vigour he flouriſht with when they firſt conſpired againſt him. If they refuſe this, and yet would be thought to eſtabliſh their purpoſes by Councell and a ſound advice; then let me perſwade them, as one that carries a more vigilant regard to their Credites then they themſelves; that they viſite the world with ſome truer ſtory then that they told us of in their ſlim-ſlam folly, a fraudulent Declaration of the 17. of *April*; which bold counterfeit, all deſerving ſpirits, ſuch as can ſpie a Knave through a leſſer hole then a ſneaking Schiſmaticke will be glad to creepe into, when his turne comes, have kickt out of beliefe and favour, as a monſtrous Chicken hatch'd by a company of unlucky birds, whom a rare proſperity and undeſerved ſucceſſes have confirmed miraculouſly impudent. This tubbe hath likewiſe no bottome to hold her ſowre liquer in, they muſt buſie themſelves to finde a liter Veſſell. *In this Declaration they profeſſe altogether for fundamentall government.*

Touching thoſe they call Evill-Councellors, they had their will of them at the beginning, part of whom they diſpatched from the world, others out of the Kingdome, and the remnant into their owne protection. Nay, I feare that many who have caſt their Anchors as high

as *Westminster*, and now harbour amongst themselves, deserve that Title better, as being much worse, who first excited to this Rebellion, and still provoke to new extreames. We are therefore to dive lower, and search not for any new pretence; we have been cozened with too many of those cheates already: but for the very efficient cause of all our past and present miseries, it hath been handled often in this Treatise but briefly, and let goe againe.

The war discover'd to bee expressely against Monarchy.

Now we shall hold it faster, it speakes a generall Conspiracy, and hate to Monarchy. I shall give you the morall of it, which you are not to despise, because it lookes like one of *Æsops* Fables; for it is believed by many, that that poore Philosopher had more marrow in his bones, then the wisest of the Faction hath braines in his Right Worshipfull noddle, take it therefore in good part, and bee thankfull.

Observe the morall.

A numerous flocke of the common sort of Fowle, every man knows them; yet I'le repeate a few *Dawes*, *Pies*, *Crowes*, *Ravens*, *Dotterils*, *Buzzards*, *Gandirs*; *Geese* were held considerable too, and had some relation: but at large, *Wigins*, *Woodcocks*, *Cuckoos*, *Cormorants*, and the like. The *Owle* too, all whom for the time, the rest left off their wandring, was likewise call'd in for a Burgesse. These held a Parliament, and many close Committees against the Imperiall *Eagle*, whose excesses were highly grudged at, and Articles presented, accusing him of cruelty, and that hee devoured many of his Vassals: so they voted the *Eagle* into exile, and invested 300. Kites in his power, who made it their first Act to devide his Wealth, they being of base and cravenous nature, and well knowing all the meane wayes to raise profit by; they used the benefit of time thriftily, and suffered not a bird to flye in the Aire, but they had a snatch at him, borrowed some of his feathers, and shortned his wings, to prevent future Assemblies, and plots for a second alteration.

This begot repinings, which encreast to feare and wonder, when they saw and heard their young ones seized upon for present feeding, and those that were elder, slaughtered daily, and powdered up for a deare yeare, then they repented their change, wish'd for their owne Governour, and fight in vaine. For as if all these sacrifices were too small to expiate so great a sinne as their Rebellion. Their Emperour returned suddenly with a fresh Armie of Eagles, Faulcons, and other Princely and noble Birds, to call them to a severe accompt for Injuries.

The wretched Plebeans fall by thousands, and cry to their new Lords; who being sufficiently enriched and stored in other places, will not abide the danger, but abandon them, and flye; the Owle into the Desart againe, and the scabbed Cuckoo to his hollow tree; the poore Traytors their Subjects cannot follow for want of wings, pluck'd

pluck'd from them by their greedy Senators, and therefore more then halfe conſumed, naked, and ſtarved. The miſerable Fop doodles ſubmit, and were received to mercy. Had not the fooles done better to have beene quiet when they were well? From hence Decrees were drawn, that no *Kite*, aliàs *Ringtaile*, ſhould beare office againe for ever in that ætheriall Regiment, nor enjoy to himſelfe any priviledge nor inherirance to his Heirs. which makes them all live thus vpon the ſpoile, and their children thieves to this day; witneſſe the Countreyman's Lumbs, and his Wives chickens, which can hardly bee kept from them, except by continuall watch, a ſtrong hand, and continuall harlotrie.

Reader, while thou ſtandſt peeping into the dark roomes of this Riddle, to eſpy what furniture it yields within, I ſhall walke on to the end of my journey, which is not far off, and there ſtay for thee, only by the way, becauſe I perceive my Antagoniſt lies ſtrugling with the pangs of overthrow, and weltring like a man ſtrucke with the falling ſickneſſe, in the foame of his owne rage to be thus overcome. I ſhall now reach him a parting blow, not out of cruelty, or deſpight to kill him, but in charity to finiſh his torments; to which the 30. Chap. of *Proverbs*, and part of the 31. Verſe, will give a diſpatch preſently; where God by *Solomon* commanding three things for their comelineſſe in going, thus addes a fourth: *And a King againſt whom there is no riſing up.*

Advice to the Nation in generall.

IN my want of Bookes, Friends to aſſiſt me, having with hard travell to a weake braine, and no ſmall labour of memory, overcharged with a neceſſity and number of able proofes, ſufficient to guard this worke, made by approaches thus neare, even to the gates of every mans conſcience that is not dam'd up. I ſhall therefore divide the point, and cut this laſt halfe of it into ſeverall pieces, and tyed into True-lovers knots, which I entreate every ſoule that wou'd doe well to weare in his heart for his owne ſake, being deſirous for my part to parley with the Adverſaries, and tell them upon what terms they may not onely be certain to finde good quarter, but favour too; which will be ſuddenly effected, if they recover their firſt faith from which they are fallen, and reconcile themſelves by a ſpeedy and voluntary ſubmiſſion, which according to *Solomon*, pacifies great wrath, to their Noble, and much wronged Prince, who ſtands now ready with a heart prepared, and armes wide open to embrace and pardon them.

How

How comely a thing it is Brethren, to dwell together in unity, we all know; but how this unity will be nourisht in a houshold, when the Father is denied his honour, the Master his feare, and factions divide the whole family, I think none can imagine.

I therefore as your Countrey-man, tender and affectionate to your welfare, doe exhort you all *Englishmen*, especially Protestants, give not your eares any longer to heare trifles, nor your mindes to believe lies; put no affiance in them, who being themselves but subjects like you, yet dare call their Soveraigne Lord, and yours, the enemy; a name deserv'd by *Nero*, that burnt *Rome*, kild eight hundred Fencers in jest, and wisht it in his power to have destroyed all mankind in earnest, that ript up his mother *Agrippinas* belly, slew his beloved wife *Poppea*, and murdered his Tutor the wise and noble *Seneca*: A name due to *Philip* the second, King of Spain, and Lord of the Netherlands; yet not till he had vexed that humble Nation with a bloody Inquisition, and Tormentors in stead of Governors, chiefly the Duke of *Alva*, by whom Townes were depopulated, Countreyes laid almost waste, infinite lives cut down by publick warre, and eighteene thousand six hundred by private command, passing under the Hangmans hand, without triall in Law, onely for Religion, and disputing the illegaliy of his unjust proceedings, who buried their priviledges with the bodies of their Nobles which stoutly maintained them; that erected his own proud Image in the Market-place of their chiefe Citie: and lastly, swore the Sunne should sooner lose its light, then he would faile of the tenth of all the goods and Merchandizes within the Netherlands.

As they call the King in Declaration of the 17. of April.
Who they are that deserve the name of Tyrant.
That governed onely the Netherlands.

Lastly, a name belonging to *Richard Crookback*, that by a wicked Parliament attainted as enemies to their Country, all such as administred any assistance to *Henry* of Richmond, whom as undoubted heire by the House of Lancaster, all wise and good men laboured to advance against his tyrannies, just as the strongly prevalent and injurious Faction blemish all true Subjects that fight for their Prince against oppressors, and brand them with that hatefull Epither, but care not you for them, which leading you blind fold to the King, and those his servants that love you, then put a sword into your hands, and bid you strike, for those are your enemies; being indeed such, with whom (if your eyes were but open to perceive the truth) you would unanimously joyn to eradicate these Sectaries, who could never have thus prevailed to pollute the Church with their Schismes, nor the Land with blood, if under a colour of generall reformation, they had not first estranged the King, opened a wide gulph betwixt him and his Subjects, and by an Independent fraud, made one Protestant devoure another.

Give no credit to your new heap of hypocriticall Teachers, that lye

lye againſt the truth, and preach it for a Doctrine, that the ſame act which is conſpiracie in a few, is juſtified by a multitude; whereas ſin can no more change his nature, then the Leopard his ſpots, or the Black-more his skin. Beſides, we finde that in Scripture particular offences ſeem often to be winked at till they grow generall, then they are counted upon in Gods eſteem, and fit to be gathered by judgements that are likewiſe generall.

Foure and five from thoſe that in the place of liberty which they promiſed, preſent you a chain, and having now haltred you in excizes, taxes, and unlawfull impoſitions, alwayes ſtrange and deteſtable to the ancient freedomes of the noble Engliſh Nation, will hang you hereafter, if you grudge to ſerve their unreaſonable demands, and reſigne not your ſelves further, ſoules and bodies to be at their diſpoſing.

And laſtly, be not of the number of thoſe, that being not able to kill their Soveraigne Lord in the field of battell, yet to expreſſe their zeale to his deſtruction, will needs kill him in picture, picking out (like Ravens true birds of hell and the night) the reſemblance of his eyes, and ſtabbing with infernall charity at the place of his heart, to let perchance thoſe cares our, which have frequently engendred paſſions there, for the preſervation of thoſe his maligners, & the generall good; be you, my friends, guided by a better Spirit, and a preſident which cannot deceive you; reſolve to forbear your ſelves, and rebuke others, and ſay with bleſſed *David*, a man approved of God indeed, God forbid that I ſhould doe this thing unto my Maſter, the Lords anointed, to ſtretch out my hand againſt him, ſeeing he is the anoynted of the Lord. Say not, We have gone too far, although it be true: For *Nunquam ſera eſt via reverſendi ad bonos mores*, neither bee diſmaid with the difficulty of reconcilement: For if we conquering the pride of our own rebellious wills, doe but turn face about, and walke on in the paths of confeſſion, and contrition, our ſatisfaction will be ſoon made; for God and the King are ready to meet us more then halfe way, with pardon and abſolution; let us think with our ſelves, that *Nulla res tam difficilis quin facilis fiat ſi libenter fiatur*: But if otherwiſe you deſpiſe the wholſome words of inſtruction, then doubt not but God when he hath ſkrewed your obedience, and the Kings patience, to their height of triall, will ſtrengthen his anoynted & our dread Soveraigne, with ſuch an over-ruſtecing party, as maugre thoſe Giants that fight againſt him, and all proud men that deſpiſe him, ſhall be able to command like the victorious Army of Iſrael, and call to account, as they did their dying Countrey men, who is he that ſayd, Shall *Charls Saul* reigne over us? Bring the men that wee may put them to death.

Of the truth of this the Author was credibly informed

1 Sam. 24. 6.

1 Sam. 11. 12.

To the seditious of the Tribe of Levi, Ministers.

I Intreat all Ministers, Sirnamed Divines, that the weapons of their Warfare may be like their calling, Mighty through God to beat down, not *Oxford*, or the Kings Garrisons, but every high thing that exalts it selfe against the knowledge of God, duly considering that an Officer in Church must be no striker, nor greedy of filthy lucre; but patient, not a brawler, nor contentious, neither in the place of faith and love, which is the sincere milk of the Word, or goe to nurture their people in Rebellion, nor feed them with the blood of their brethren, being all alike in Religion, Nation, and affection, and onely differing in loyalty by your meanes: teach them rather the Lesson faithfully that Christ taught you, Render to all their dues, tribute to whom tribute, and custome to whom custome, feare to whom feare, and honour to whom honour: for these your own soules know belong not to subjects, but are the Kings peculiar rights, confer'd by God, and continued by a long succession of above five hundred yeares.

1 Tim. 3. from the 1. to the 8. verse.

Rom. 13. 7. *That this is meant by the King, read* Matth. 22. 21.

Obey, I desire you, your Superiors in the Church, without depraving their just authority, and let your tongues be alwayes ready, with St. *Paul*, to speak the words of truth and soberness: Doe as the Apostle charges *Timothy*, &c. And the rather, because the dispositions of times and men concurre in infidelity to the King of heaven and earth; but if you still goe on to exasperate Rebellion, and give prophane thankes in your pulpits, like Pyrats, when they spoile the honest Merchant of his life and goods, for your graceless victories against your Soveraigne Lord, and his true Subjects. Then let me tell you, you that are no true Shepheards, but Hirelings, Wolves in Sheeps cloathing, and fellowes whose perjured tongues are tipt with silver, and receive gold for your rewards. That as all peace makers are called *Blessed*, so shall you be ranked in the number of the accursed, that have been the singular provokers to this Civill warre, not to reforme Religion, as you vainly boasted of, but to slay Bishops out of their skinnes, that you may eat their flesh, and render their names odious, whose power your selves design to ingrosse, by whom all vertue is brought to such a dead necessity, that love lies bed-red, hope languishes, *ægrotaque fides etiam jam proxima morti.*

2 Tim. 4. 1, 2. *Preach, &c.*

The Parliament Ministers are guilty of perjury and premunire.

Remember that neither *Miriam* the Prophetesse, nor *Aaron* the Saint of the Lord, could avoid their punishments onely for a bold murmure against the chiefe Magistrate *Moses*; and doe you think to escape, that by seditious doctrine, and pulpit Treason, first kindled

Numb. 12. 10.

the

the moſt raging fire that ever devoured Chriſtian Common-wealth, and ſtill continue to nouriſh the flame, God forbid.

That you *quatinus Puritan*, are convicted Papiſts, in three things is evident, for to affirm that we are bound to deny the Pope as Anti-chriſt, yet walk by his Rules, is a doting, right pleaſant, and a ſeete to your friends. By way of inſtance, What Papiſt ever extolled his proper merits, or could ſtand more ſtoutly to his own juſtification, then our Religious in theſe times, that from a conceited perfection of a ſelf-righteouſneſſe, preſumes to deſpiſe all Chriſtian Congregations but his owne Sect, and dares not to frequent the Church of God, becauſe forſooth he feares leſt the wicked ſhould be there. *A Puritan a covill Papiſt*

From whom doe they borrow this their doctrine of Rebellion, and power to diſpenſe with oathes of allegeance in ſubjects to their Soveraigne, except from that Arch-puritan Papiſt the Jeſuite, He being the firſt (againſt all the Ordinances of God, and lawes of men) that durſt be bold to pronounce it lawfull.

Laſtly, were not their aimes alike? Did they not ſhoot eſpecially at one mark? Queen *Mary* with her Catholick Councell, made it the leading action of her firſt yeares reigne, to ſuppreſſe the Booke of Common Prayer, as an adverſary moſt dangerous and oppoſite to the Romiſh Religion: and therefore as fearing it above all things, ſhe haſtened the deſtruction of it to the great decay (ſayes the Author of Reſtoring it, *primo Elizeberbæ*) of the due honour of God, and diſcomfort of the true Profeſſors of the Truth, and Chriſts Religion.

And was not this the main level, and duty of our goodly Parliament? Had not every Bird of that neſt, Every Schiſmatick a tongue to defame, and a hand to violate this Angell, whoſe Divine excellences it is no marvell theſe blinde Sodomites could not ſee, being themſelves never able to approach to the truth, but ſuffered as wilfull children, everlaſting darkneſſe, to grope and be benighted in their miſt of *Error*, becauſe they hated the light.

One thing I cannot paſſe over, for it is highly obſervable. Here Reader thou findeſt this bleſſed book containing the whole ſumme of Chriſtian duties, and publique worſhip of God in our reformed Churches, except preaching: Firſt condemned by the Papiſt for Hereſie, preſently executed as a prime Champion of Popery, by the *Puritan* and his *Bedlam* abettors; amongſt which being profeſt enemies, certainly thou canſt not hope to eſpy out one Proteſtant for the Reaſons before mentioned: gather therefore from this flower of obſervation, as much vertue as thou canſt carry to thy Hive of uſes, and there make hony of it for thy ſelfe and others.

Let us tremble, my friends, to be accounted the vomit of Divine ju-

stice, luke-warm Christians, such as being lately known and famous by a good profession, have suffered that becomming Figure to be razed out, and our selves so plained over by a short persecution, as to receive any new *Impresa*, or wilde fancie, such as *Barabbas* and *Judas* will permit upon us in stead of Religion, while wee attend with a graceless patience, and damning indifferency, the resolutions of these hypocrites, windy Lay-patriarkes, whose faith is unstable, their *Errors* without number, and their alterations endless. For these, my friends, the Almighty will spue out of his blessed mouth, and blot their names out of that Book of everlasting life; wherein I beseech him, that mine, and those that love their King, may be alwayes writ, and flourish in unblemisht characters.

TO LONDON.

AS one that wishes thee all good, that is, peace to thy walls, and plenteousnesse within thy palaces, while thou neither envies nor molests the prosperity of others, I exhort thee, *London*, out of whose unfortunate womb this dreadfull Monster first issued against the King; let it suffice thee to have lived after thy own will, licentiously thus long committing fornication with strangers, and offering thy self to be defloured by thy Fathers enemies, from whom now at last withdraw thy affections, remember thy selfe to be a Kings eldest Daughter, upon whose beauty it will stick like a Leprosie, if thou yeeld thy selfe a finall prostitute to mean and common Paramoores: bring therefore thy duty, estranged by a wilde course, back again to him, to whom thou owest it onely: he is thy Father, who bearing thee a naturall love, will upon thy yeelding, pitty and forgive thee. And in the interim purge thy bowels of that vile load of filthy excrements, which taint thee already with a bad savour, and will shortly make thee stink above ground. Call to minde how thou hast been tamed with the losse of thy best Jewels, and thy selfe delivered up to the strict custody of a cruell guardion for thy extravagancies, and forget not thy predecessors of old, great *Babel*, mighty *Nineveh*, and illustrious *Rome*, to which in comparison thou art but an obscure village. These had their revolutions, destruct ve periods, as thou may bee, how sudden and fearfull thou knowest not; yet by these grave remembrances perchance thou mayst avoyd a sad destiny, and once more be had in honour.

Will. first Bish. of London after the Conquest.

And though all England should conspire a losse to her Bishops, yet bee you faithfull still to yours. As the first *William* was kind to you, when

when by the expence of prayers, teares, and importunity, he courted your lost liberties from the gripe of the Norman Conqueror? In honour of which rare benefit, a long race of your pious Predecessors paid the due tribute of their most solemne visits upon Festivall dayes to his Reverend Sepulchre. Be not you reprobate to such examples: but rather (which is not difficult) let your gratitude outlive your Circle.

But if thou resolvest still to be irregular, and follow thy owne unbrideled appetite; then know thou Cage of uncleane birds, Thou that art the common shop of all stolne goods, and dispersest to thy Chap men more Vices then Wares. Thou that hast persecuted thy Preachers, and imprisoned all those that out of a sound judgement from the holy Oracles of God, have religiously reproved thy sin, and condemned the unlawfulnesse of it. Thou that sends out thy panders with fresh fewell to enflame the Kingdomes glowing fires which thy hot Lust hath kindled; that by thy Insolencies hast compel'd thy King to hate thee, and with advantage to thy younger sister to forsake thee utterly, and all the worthy Gentry, with whose luscious fatt thy leane carkasse hath been richly larded, to flye thee as a dangerous denne of most ungratefull Dragons.

And lastly, Thou that art exalted in thy owne esteeme as high as Heaven, without all dread of Hell, or care of mortall chance (which peradventure is neare thee) *be not high minded, but feare.* Let not thy Sooth sayers deceive thee, when they divine thy safety in the middest of a burning Kingdome, embroyl'd by thy meanes. Neither be puffed up by thy Astrologers, when they promise to keepe off the shocke of thy violent fate at the broad point of eighty yeares. For by my computation of thy sinnes with Gods justice, the day of thy visitation is not far off; Behold here in this glasse of St *Luke* thy owne crime and judgement. *Now his Citizens hated him, and sent an Embassage after him, saying, wee will not have this man to reigne over us.* Here is the offence, your sentence is hard by. *Moreover those enemies which would not that I should reigne over them, bring hither and slay them before me.*

Lillie *in his* 3. *Sunes deserres the destruction of* London 80 *yeares.*

To the confident Astrologer, and his famous Oracle sublime

LILLE.

I Must not decline Master *Lillie*, because some of that name (men of commendable parts and place) have serve His Majestie faithfully. And by reason this Gentleman himselfe shines so bright in his

his Art, his lustre compels me to looke at him, who I wish were as deeply read in the grounds of conscience, as I conceive him judicious in Astrologie.

In his answer to M. Wharton upon His Majesties march Northwards the 7. of May.

After his confident Penne hath posted all the great Clerkes of Oxford for Cowards, if they answer not his bold challenge. He goes on for the Cause in these words: *God is on our side.* In this quarrell, not staying for complement or thankes, I proffer my selfe to be his Second, and am of his opinion, that God indeed does assist the Faction, and is of their side: As hee was sometimes with the Heathen, when hee stirred them up to try and chastise his chosen people of Israel: As he was with *Judas*, when he had given him power to take his Master, whom formerly he had betrayed: And as he hath been long with the *Turke*, that was, and is, and it is feared will be, a scourge to *Christendome.*

Held in the year 39. of Hen. 6.

Where Mr. *Lilly* seemes to take it heinously, that Mr. *Wharton* presumes to taxe London, and call them his Parliament Rebels. He discovers himselfe either partiall, or a better Student in Astrologie then Chronicles; wherein he will finde Parliaments fowly blemished, especially one, in many circumstances like this, declared to be a Divelvellish Councell, and celebrate onely for the destruction of Nobility.

He will likewise see it upon Record, how often those pampred Citizens have waxed proud, and kickt wantonly against their Princes, for which their Charters have been often forfeited, their Major suspended, and the stiffe head of their stubborn City reined hard in by the cruell curbe in the strange hand of a Guardian, whose sharpe spurres were alwayes dashing in her bleeding sides. Rebellion with her is no new thing.

In his Ep. of the 3. Sunn.

A good heart, the judgement being rightly informed, will break sometimes loose from by-respects, and utter it selfe by the mouth. Witnesse Mr. *Lilly* in this place, where I hasten once more to joyne with him; he refers to the Parliament and their Adherents, touching whom he professes in plain & pithy terms: But divisions and Treasons have got a habit, and live with us: was ever confession truer made, or more ingenuously, and to the faces of them it concerned, and who were likely to blush either for shame or anger to be so plainely dealt withall. Beshrow me if it were not a bold hazard: and hee that made it deserves to write for a better party (I hope I mistake him not) which will be impossible, if his meaning and my construction meete right. If otherwise, and that he will needs persist still the *Achilles* of the Cause, perchance hee may enjoy the fortune, but not the honour of it; for Heaven I trust will give a *Hector* to the other side, that shall be called the Worthy.

To

To a fellow not worthy of a name.

AND thou *Britannicus*, the Jack ſtraw of Treaſon, and flaming wiſpe of Rebellion, that art in all lyes and miſchiefe the Parliaments moſt virulent Penman, thy Countreyes ſhame, and thy Cities *Shimei*, retained in all ſilelihood by the Brethren, there to revile the Ruler of thy Nation, and curſe the Lords Anointed. After whom thou as a foole haſt bolted out thy ſawcy enquiries, ſuch as the Lawes and Juſtice provide for Malefactors: And while in this perſecution of the Church, and waſte of his Fortunes, who is ſupreame governour of it, and thy Soveraigne Lord) He is compell'd to flye into the wilderneſſe of uncertain chaunce, and doubtfull warre for defence and refuge. Thou like the olde Dragon in the *Revelation* never ceaſeſt to purſue him, and drowne him, if poſſibly in the floods of thy detraction. For all which, thou as a damned Atheiſt, in whoſe eyes the powers of heaven and earth are lightly valued, deſieſt that ſentence pronounced againſt thee in *Deuteronomie*: and conſidereſt not that thy very thoughts ſtand charged with reſpect and reverence. Know then that vengeance is at the doore, and the time at hand, when the mouth of all (and conſequently of thy wickedneſſe) ſhall be ſtopped; when either the ſting of thy owne corrupted conſcience ſhall hang thee with *Achitophel*, or ſome remorſeleſſe inſtrument of death comming to take away thy head from thee, ſhall ſay with *Abiſhai*, *Why ſhould thou dead dogge curſe my Lord the King.*

Deut. 17. 12.
Eccleſ. 10. 20.
2 *Sam.* 16. 9.

To the Houſe of Commons.

LAſtly to you, the Members of Parliament aſſembled in the Houſe of Commons, towards whom I as a private man am well inſtructed what reverend duty and diſtance I owe you, and ſhould gladly obſerve, if I could but ſee your comely head once more ſit right upon his compleat ſhoulders.

But while you ſtand thus in my view like one of Sir *John Mandevell's* Indian prodigies, with but one eye, and that with all other your capitall powers in your breaſt. I confeſſe freely, I am rather ſurpriz'd with a trembling feare of the hurt ſuch a monſter may do me, then carefull to honour or obey it.

As a ſervant I beſeech you therefore, be firſt firmely and ſpeedily united amongſt your ſelves: and then if you gather together the diſperſed limbes that are not dead, (but divided) of this panting Kingdome

dome, and contract them orderly into one entire body againe; Wee so recombined and knit together, will endeavour with joyfull voyces to extoll your skill and goodnede: *and the very bones which you have broken shall rejoyce.*

Speak softly when you chide against the Papist, whose act of succouring his Prince lookes cheerfully, and upwards towards Heaven; but yours wretchedly, downe to Hell, and vengeance for distressing him. Besides, the Papist is a single oppofite: but your hive is full of horebes, that swarme upon your very beards, march like the Gogs and Magogs, souldiers of Antichrist, under your butcherly Banners: and in all Battles serve you for a right hand to execute your slaughters.

And you that are your selves neither sweet flesh, nor sound flesh, but a Gallimawfrie of opinions hodg-podge together, leave Realms to Kings, whose charge they are: but retire you to your obscurer Cellings, Trades of Arts, such as are to be fathomed by common braines, least your just wives growne jealous of your lingring absence, and the benevolence you scatter abroad, should fall into a reckoning of your debts, and pay your scores at home. I speake to you the rusty hinges of the Cause, see not up your hornes.

Let not I pray you, your favour and zeal to your own Rights make you unjust to your K. or cruel to your fellow Subjects, who have their priviledges as well as you, and must not loose them. Remember *Ovids* lection to ambitious *Phaeton*; *Medio tutissimus ibis*, That *Phaeton* a worme of the earth, would needs (like you) be mounted in the sunnes Chariot, whose managing was the proper act and honour of *Apollo*, esteemed a God, and he often harping on this string; *Et cum sit virtutis modus æque peccat quod excedit, quam quod deficit.* The nature of every extreame is dangerous: but that chiefly where Parent is presumption.

Take I intreat you your excises from mens goods, and your sequestrations from their Lands, with all the oppressions and badges of slavery, which you have begun to practise upon a free Nation. Restitute the King to his Subjects, and to them their hearts again, which you by your wiles, charms, and force have robbed them of, and make restitution of your owne Allegiance, as due to him as the other, wherein you are indebted by nature, the Lawes, and your owne Oath.

Againe, you that (in the judgement of others are the scum) and in your owne, the creame of a leane Nation, (as you have skimmed it) pray seeme not ignorant in that sole faculty, wherein you (chiefly) strive to excell; You know you are not permitted to be both Judge and party in the scanning of your owne Interest. If any Subject deserve death, he is to be tryed by the Lawes established, and not by

that

that which is no Law, an empty Ordinance; his ſentence otherwiſe complains of violence, and you abuſe him.

Likewiſe, when you boaſt your right of perpetuall ſitting, confer'd upon you by the Kings miſtaking love; then remember, that having violated your maine truſt, for the protection of Lawes, Religion, Liberties, &c. againſt your Proteſtations, Vowes, Covenants, and ample Declarations; you ſtand convicted of perjury, fraud, and tyranny, and ſo have forfeited the Act that gave you power, as having broken the Conditions upon which it totally depended.

Let not hereafter, (as you love truth,) any Engliſh mans fidelity to King *Charles* (to whom our faith was really engaged before you were a Parliament) be made a ſnare to entrap his life, or raviſh his Eſtate, by that dreame of Delinquency; which in truth is nothing elſe then a violent Theft. And in a word, doe as Chriſt Jeſus commands you; *Render to Cæſar the things which are Cæſar's*; His Crownes Imperiall power, His Patrimony, Cuſtomes, Navy, Forts: And laſtly your ſelves, wherein the Devil, and you his Agents, have now more then 4. yeares wickedly diſpoiled him.

If in reſpect of the great oppoſition, and remoteneſſe of your Armies this meeting be accounted hard or impoſſible, be pleaſed to conſider; *Quòd nihil tam alte natura conſtituit, quo virtus non poſſit exiri.* If your incline, the Kings ſoule is a whole piece of piety, and lined quite through with another of pitty; there will bee no doubt of the ſucceſſe, nor of your rejoycing at ſo happy an union.

Neither can you juſtly call this requeſt unreaſonable; for if you have governed the Houſe thus long, as ſervants inſtructed: our Saviour tells you, *that the ſervant is not above his Lord.* He that confer'd the truſt to him, the accompts are due, and a reſignation of all authority whenſoever he diſcharges him, and ſaies, *thou muſt be no longer Steward.*

If as an imperious woman or wife, to which high honour the love of the King at firſt exalted you; you take upon you to diſplace ſervants, let Leaſes, build, demoniſh, and alter all the auncient conſtitutions and Cuſtomes of the Royall family. Yet remember that the Wives juriſdiction is ſubordinate, and her ſeminine inſolencies ſtiled in Scriptures Rebellion, even as a Wife rebels againſt you.

If proud Queene *Veſhti* dare deſpiſe her husband, and refuſe to come at the Kings bidding; A decree muſt baniſh her ſtreight, and her place be ſupplyed by an humble *Heſter*, that will attend without, ſtand in a reverend awe, and ſpeake to have her Petition granted. *Eſther* 1. 20, 21.

But if your courſe pallats are now made ſo dainty by the ſweete reliſh of command, that you can taſt no other meate then what is ſawced with Soveraignty: and will needs rule equally with your Kings,

his Rivalls in government, or rather his superiour Lords? Then shall your owne hands testifie against you, where you subscribe your owne Petitions, and write your selves His Majesties most humble Subjects. Although perchance with the meaning of wicked Pope *Alexander*, who then named himselfe a servant of Gods servants, when he crusht his Lord, the Emperour *Frederick*'s neck betwixt his cursed foot and the bare earth.

Numb. 16. 2. Then let the example of *Korah*, *Dathan*, and *Abiram* live in your memories; For these were mighty men, heads in their families, and followed by thousands of the people at their devotion, and aided by the councell of 250. Captaines of the Assembly, all famous in the Congregation, and men of renowne, equall at least with Burgesses and Knights of the Shire. All which held a Parliament, or a conspiracy against their meeke Prince and Ruler, *Moses*; hoping (like some of you) by the power of a faction, and favour of the multitude to roote him up, and radicate themselves, tickling the conceited people with a grosse, but pleasing flattery; which then (as now) was set in the Van of all other pretences. That all the Congregation every one of them was holy; what followed? A tragicall catastrophe gave them the lye; for the Earth was suddenly made an instrument to punish Rebellion, being expresely commanded to open her wide mouth and either burie those Traytors alive in her owne darke Intralls, or *Numb.* 16 32. give them free passage to goe down quick into hell.

Lucifer was the most shining peere of the Creation, and the brightest Angel in heaven; yet when he grew quarrelsome, would needs try masteries with God, and step into his Creators Throne, hee was rejected not only into hell: but liewise into a forme so ugly to equall by the rule of contraries his former beauty, as will astonish a good faith when it beholds him only with the eye of contemplation. Belike he fancied a change too in Heaven, and a new government: but we see he was made a Devil for his labour. I wish all aspirers would seriously consider this.

For my owne part, whersoever I shall perceive a Parliament, though calling themselves Protestants; yet bused to chase away their King, to expell the chiefe Pastors of the Church, and put unity to flight; To establish Decrees against order, to despise the power of the keyes in the Ministry, to deny the traditions alwayes knowne and consest to be Apostolicall: and finally arrogate to themselves that holy authority to be the sole Judge in all causes within the Realme above him, to whom as great Lieutenant upon Earth to his sacred Majestie in Heaven, that superlative Title immediately belongs. I say that I am resolved to give all my part in such Doctrines to the Divel whose they are, and the men that professe them to the *Spanish* Inquisition, to be punisht without mercy, for bearing the world in hand all this

Read their Declaration of the 17. of April.

while

while that the Pope is *Antichriſt*; yet now aſſume the name, office, and execution of it to themſeves.

The violent death of one *Naboth*, and forcing of a ſimple Vineyard brought deſtruction to *Ahab*, and the dogs to make a feaſt upon the faire body of painted *Jezabel*. Many thouſands of innocent *Naboths* for their obedience to the Lawes, and a ſound conſcience which binds them to ſerve their Prince againſt all men, have falne under your murthering ſwords, whoſe ample Inheritance you likewiſe meane ſhall ſtop up all gaps, and be ſhared amongſt your ſelves: and with good reaſon, becauſe reſolving to be like *Ahab*, him that ſold himſelfe to worke wickedneſſe; you muſt firſt kill, and then take poſſeſſion; for otherwiſe farre bee it from you to be counted the authors of ſhedding ſo much innocent blood, except it may likewiſe appeare you were firſt hired to it, and like the *Braves* of Italy did it for reward. 1 *Kings* 21. 25.

The King whom you know is Gods Vicegerent on earth, and therefore endued with a plenaall power, like his that ordained him, humbled himſelfe to the lawes, and licenſed the meaneſt Subjects, to ſue him, and recover dammages if his cauſe had equity; but who ſhall commence an action againſt you, whoſe meer will is made the Kingdoms rule, or rather Diety, inforcing not only our conſents to it, but divine worſhip, and a confeſſion that you cannot erre, whoſe Covenant Ordinances have roared ſo lowd and horribly, that the weak voyce of the Lawes is drowned in the thunder of them, and grown ſo hoarce with exclaiming againſt your madneſſe, that now they can hardly whiſper, and not ſpeak to be underſtood. Truly the whole nation muſt be the Plaintiffe and the Action, for making our habitations deſolate, and turning this fruitfull Land into a barren Wilderneſſe. *They would make the King ſubject to the lawes, and themſelves above them*

You terrifie us with your Name, and call your ſelves the Parliament, yet in all our fights you want your Head, both your Armes, and your right Legge, having but the left to ſtand upon, and the Trunk with the Guts and Execrements, to make up a Body.

You juſtifie the neceſſity of theſe changes by the groanes of Religion, which you ſay cried out for them, and had been dead by this, or in a dangerous trance, had not you with violent chafing recovered her. I demand one thing of you, and I beſeech you anſwer me, Since the Reformation in King *Edwards* tyme, hath ſalvation lived in the Church of England, yea or no? I ſuppoſe you dare not anſwer negatively, for feare of Heavens, lightning, and the worlds laughter. If affirmatively, why then it ſeemes that without all theſe frications, purges, incifions, vomits and bleedings, Religion was ſound before at the heart, the ſubſtance pure, and full of nouriſhment, and onely a little blemiſh in the skin, or ſomewhat miſtaken in the forme. Is this all?

And must God be dishonoured, a King thrown down, a flourishing Land laid waste, and above an hundred thousand gallant lives be sacrificed, & all for fashion sake, or to appease the peruiant humour of a froward Puritan, a windy fellow, that whensoever he feels the Weathercock of his opinion turning, which is by the puffe of every new whimsey, will forces a kingdome to turn with him, or spits fire, as we see, and throwes his squibs about, worse then an hundred of my Lord Majors Whiffers.

Ponder this upon your drowsie pillowes, all ye whose affections being firm to your Soveraigne, that suffer your selves to be rid by this Night-mare, struggle with the bad blood that oppresses you, as men upon whom the gates of Iron, Sleep, being fast locked, are wont to groan and murmure fruitlesly at the pains which inwardly vex them. Rouze your selves, my friends, and look about you, be not like a Horse or Mule which have no understanding, but come to the knowledg of your own strength, which both for courage, honesty, and number, are able easily to break their bonds asunder, and cast their cords from you at any time when you are but truly awake, and refreshed with the active spirit of honour that now slumbers in you.

Lastly, you authorize the irregularity of your proceedings, crossing directly all knowne lawes of God and men by the vertue of an invisible warrant, your private Calling. 'Tis true, Christ commands his Disciples to preach a new faith to a generation of old Idolaters; Yet before they went out, he strengthened them with the gift of Tongues and power to heale, and to cast out Devils; that the unbelieving world, convinced by their miracles, might plainly know who sent them, and so remaine without excuse. These were markes of the Apostles Calling: but what are yours? Certainly you have tongues too, which serve you only to belie the Truth, and speake presumptuously. It seemes you are not able to raise dead *Lazarus* from the Grave: but you endeavour gladly to kill the living Brethren by thousands: And when you shall attaine to the casting out of Devils, it is hoped (seeing charity begins at home) you will make it your first miracle to dispossesse your selves, yee Exorcists, yee sons of *Sceva*, when you rebell against your Soveraigne Lord, and strive to compell our beliefes that you doe it in the name of Jesus. Remember yee goe armed with stronger evidences, least the evill spirit finding you without your circle, prevaile against you. Jesus and *Saul* (be known) they taught the Doctrine of obedience to Princes: but who are yee that forbid it? *Your last end will certainly be most miserable*; when your despairing soules shall be forced to throw downe the middle walls of their fraile and brittle enclosures with a violent irruption, and flye out naked and wounded for attempting such new and high things without a lawfull Commission.

But

But my addreſſe in this place being only to you (Gentlemen of the Covenant) pardon me that have preſumed to make this ſhort digreſſion, & ſpeak to the ſtanders by; I will requite your patience with a promiſe not to diſquiet you further, then firſt examine you by the authority of the 16. of *Luke*, to the 15. verſ, then ſetter you in a queſtion of St *Bernard*: and laſtly deliver you up to the judgement of a King, that I ſuppoſe was wiſer then ten thouſands of you.

Omnis anima poteſtatibus ſublimioribus ſubdita ſit, ſi omnis tunc veſtra, quis vos accepit ab univerſitate? quis tentat excipere? conatur decipere: noli illorum acquieſcere conſiliis, cum ſint Chriſtiani Chriſti tamen vel ſequi facta vel obſequi dictis probro ducunt; becauſe it concernes others as well as you, ſhall therefore Engliſh it. St *Bernard* diſputing the duty of Subjects, with that Arch Biſhop who juſtified the Popes revolt from the Emperour, and under that his owne, as this rebellion againſt the King, confutes him by that precept of St *Paul*; *Let every ſoule be ſubject to the higher powers*, If every ſoul, then likewiſe yours, who hath excepted you from this generality, hee that would exempt you from obedience to the Prince, ſeeketh to deceive you. Give no eare to their Counſel; for although Chriſtians, yet they thinke it a ſhame either to follow Chriſts deedes, or obey Chriſts words.

Here you perceive what St *Bernard* a worthy Father, and Champion of the Church writes of you; he hits you directly, and muſt needs put your Cauſe to his ſtaggers; yet I have referred the triumph of your laſt fall for a King. Great *Solomon* muſt knock you downe, and cloſe up the ſtomacke of this diſcourſe with a ſhort banquet of Royall advice; Apples of ſilver preſented in a diſh of gold, and if well digeſted, of better juyce then Marmalade.

I counſell thee to keepe the Kings command, and that in regard of the Oath of God. Eccleſ. 8. 2, 3, 4.

Be not haſty to goe out of his ſight: ſtand not in an evill thing; for he does whatſoever pleaſes him.

Where the word of a King is, there is power, and who may ſay unto him what doſt thou.

To my honoured friends and fellow-Souldiers of the Kings Party.

BUt is it peace *Jehu?* and are our Enemies the only men? ſoule, corrupt, and canker'd within: and we all faire, ſound as Belmetle? Or doe we not like mangy children, flatter the paine of our

our ſcabs, with the pleaſure of ſcratching them; which is ſo far from healing, that it doubles their torment. I feare we are crack'd too, & have all this while been in a deper conſumption, not only of fortune, but vertue, then our Adverſaries themſelves. Our exceſſe in Oathes, our cruell uſage of unarmed brethren, whoſe bread maintain'd us; our greedineſſe for their goods, and frequent ſurfeiting in all voluptuous Ryots, are pregnant ſymptomes of a dangerous ſickneſſe in us. Shall I deale plainely with you my hearts, and have as little love as thankes for my labour: I have beſtowed (you ſee) what lay uppermoſt upon others, but for you I have reſerved the bottome (which according to the proverbe (the deeper the ſweeter) muſt needs be beſt; Have you not heard that a good Cauſe is often loſt by wicked Inſtruments? Read *Joſhuah* 7. there you will finde the *Iſraelites* (children of the Promiſe) not able to ſtand in Battle before the Infidels of *Ai*. *Achans* golden wedge, and the *Babyloniſh* garment had betrayed his Nation to the ſword, his Generall to the diſgrace of a petty overthrow, his Enemies to be puſt up with the ſhort triumph of a deceitfull victory, and the whole Campe to a curſe; which was finally purged away in the blood of the Treſpaſſer. Here was pride and covetouſneſſe repaid (not with the ſingle death of a man) but of a Family and the hazard of a numerous Army. This pillage is called ſtoln in Scripture; yet they were the ſpoyles of an Enemie, and ſeemed to be purchaſed in a faire War. What then will be imputed to many of us that have made no difficulty to rifle our Countrey-men, Kinſmen, and neighbours, when they entertained and truſted us.

Joſh. 7. 5. 21.

Againſt plundering, v. 11.

Of wenching.

Zimrie's fornication with *Cosbi* was not unvifited; that Prince and Captaine of his Tribe muſt needs have a wench, and had her with a vengeance; for the Spear of *Eliazer* made them both Twins in death, and ſent their amorous ſoules to bewaile for ever the fraile pleaſure of their bodies that laſted not an houre. But did revenge ſtay here? nothing leſſe. It rather diſpatched 24000. more to waite upon the firſt couple, who (we read) were Princes, and had conſumed longer, if *Eliazer's* zeale and the prayers of *Joſhuah* had not entreated it.

Numb. 25. 8, 9.

Concerning drinking in exceſſe.

That jolly King of *Babel*, *Belieſhazar*, had a minde to be drunke with a thouſand of his Captaines, in the very face and diſdaine of his Enemie *Darius* that beſieged him, and in the height of his liquor to be prophane too; for then no Veſſels would ſerve him to quaffe out of, but ſuch as were conſecrated. The iſſue of this mirth was mournfull: a hand-writing upon the wall firſt terrifies him, and then his Enemie deprives him of life. Before the Royall *Bacchanalian* could recover his wits, his Subjects the *Babylonians* were maſſacred, and the Empire tranſlated to the *Medes*.

Dan. 5. 1, 2.

Eod. cap. 5. *verſ.* *Eod. cap.* 30. 31.

Let me not tire you with one example more, the hiſtory of *Holofernes* is notable; For if wee compare the man with his Commiſſion,

Iudith 25 *to the end of the Chapter.*

wee

wee ſhall finde him probably the greateſt Generall, employed by the mightieſt Monarch at that time living. while he kept his temperance, we read a catalogue of Nations ſubdued by him: but when hee grew debawched, hee made himſelfe the ſcorne of fortune; For when the diſſolute man ſeemed careſull of inferiour things, hee neglected his owne head, and therefore loſt it worthily: Firſt, by wine for a few houres, and after by a woman for ever.

Let us enquire of the Prophet *Jeremie* a reaſon why the Land mournes, and he refers us to the peoples ſwearing. If a man now a-days remembers not to tithe his words with a *God-dam-mee*, he ſeems to forget himſelfe highly, and looſe reputation. He that is baſhfull, and makes a conſcience of ſuch generous qualities, a Decree goes out againſt him, we judge him for no right Cavallier, nor the Kings friend. Or if another will not drinke till his Imagination coynes miracles to make him ſee ſtars at noone, and take the Moone-ſhine for a new River ſpringing up in a dry ground at mid-night; a raſh verdict findes him guilty ſtreight, and we condemn him for a preciſe fellow, Cox-comb, and a Round-head. Certainly if Ebriety & Oathes are the price of Heaven, the bleſſing is ours, for we out-bid the world for it: but if not, take heed it belong not rather to our Adverſaries, who are, or ſeeme to be (in theſe) much more reſerv'd.

Of ſwearing.

Pray read the 23. of Eccleſ. 9, 10, 11, 12, 13, 14. verſ.

Yet we ſay in matters of Religion, our Oppoſites are all forme, and therefore we deride them becauſe they are not more. A form indeed alone is only a ſhadow of piety; the ſubſtance whereof cannot lodge in that heart, whoſe chambers are haunted with evill ſpirits, or taken up for death by his grim harbinger, Rebellion; Yet a forme is ſomething: and ſomething we know hath ſome favour: but what are wee, (no Round-heads to be ſure?) Nay rather as the dry Puritan holds the unctious Proteſtant ſuſpected, becauſe he manures his faith with the dung of his earthly treaſure to keepe it warme and fertile in good workes, and therefore reviles him as Popiſhly affected: So I feare the moſt of us ſhake hands with the very power of godlineſſe it ſelfe, becauſe we will not ſeeme to be like our Adverſaries, in making uſe of a forme which muſt needs expreſſe it; for though the tongue will preſume often to ſpeake well, when the inward meaning is evill; yet where there is abundance of good in the heart, the mouth muſt utter it. Our outward deportment, and eſpecially our actions, being the mindes infallible Index, that faithfully declares what we are within, as the tree is knowne by his fruits, and the Sunne by his light and heate. And thus to avoid the Hypocrite, I feare we ſplit our hope of Heaven upon a harder rock (if poſſibly) the Atheiſt.

Rebellion like the ſinne of witch-craft.

Solomon tells us *that the wounds of a friend are better then the kiſſes of an enemie.* Read me therefore a little further if you pleaſe, and let us ſuffer the recognition of our faults with as much patience and grief

as

as I remember them. Wee all covet to be renowned, and coun ted worthy: I say (if we jest not) it is a faire ambition: But then to the point, how will we merit this esteeme in earnest, and what are those compositions required ro the making up of a gallant man. Truly no lesse then a reall interest in all the Cardinall vertues.

1. Wee must be just; neither to defraud, nor take by violence.

2. Fortitude leads us on to bend the proud heads of the most miserable difficulties to our desires; with an Adamantine resolution, and entertaine all all accidents, as well ro the frownes, as smiles of fortune with a firm minde that's evenly ballanced.

3dly By prudence we fore-ice dangers, and their prevention. Wee know how to obey, what to command, and when to execute.

4thly. By temperance; chiefly we are empaled with such a moderation and staidnesse of minde, as makes us happily familiar, and capable both of delight and issue from the other three; which without the last would like visions of Imagination appeare, perhaps, sometimes bright shapes, within the circle of our understandings, and seeme to feede a little upon the wild fruit that growes there: but finding our Fences down, throwne open, or distempered, they will quickly retire and bee gone againe.

These excellent qualities seldome trusting their conversations long, but themselves never with such spirits as are not truly vigilant, active, and entire, alwayes courting them for a continuation of the old love, and an accession to new and higher favours.

If therefore we enjoy not these which are essentially good in some true measure, all our other flourishes will prove but empty vapours, which (vanishing like the fumes of our Tobacco) will profit us nothing; God is jealous, and will not be mocked.

Brave men (for I speak not only to the private Souldier of Horse or Foote: but to the field-Officers of both, and to the most eminent amongst them) because I see you stand upon Thornes as tyred with a long reproofe; I shall therefore winde up the thread of it in a line or two more, and so give you the boxe Congee for a Valediction.

We enter into the toiles of Warre to fight and enrich our selves; 'tis granted: but whether shall we runne to finde wealth? not to an honest man's purse in field, or chest at home? not to unjust Leaves, nor over-rating (which is the wracking of Townes and Countrey) for all moneyes thus exterted; besides that they render us poore in condition and credite, will make themselves wings, and flye away like an Eagle. What need we deviate into indirect courses, or seeke a thriving subsistance where wee are sure it is not. The treasure is here; in godlinesse is the greatest gaine, for it carries with it the promise of a competency in this life, and fulnesse in the life to come: but can wee

be

be endowed with ſuch a grace from God, and the light of it not ſhine before men? Be rightly for the King, and yet aſhamed to ſerve God, by whom the King muſt proſper, it is not poſſible? Would God therefore we would no longer be deceived, but faſhion our ſelves to thoſe duties of Piety, and ſuch a behaviour as will ſhew honeſt in Souldiers, honourable in Commanders of quality, and comely in all as conſcionable men and Chriſtians; that to (having made our peace with him) that is the God of War, whoſe wrath hath beene the maine impediment to our ſucceſſes. Wee may redeeme the infancy of our overthrowes with the glory of a compleat victory to extinguiſh Uſurpers. Light the Kings Torch againe, revenge him upon his Adverſaries, and reſtore Religion, the Laws and people to their purity, authority, and freedoms; In the benefit whereof we ſhall divide as honoured *ſhavers, and our memories will live.* *Prov.* 10. 7.

But while we feare, and flye from men, if we turne our rage upon God, and dart defiances at Heaven, from our frequent ſwearing and accuſtomed prophanation. All the ſervice wee can doe our Prince, that I know, will bee the ſame wee have done formerly; weigh him downe with our ſins in a few dayes, much more then our ſwords will be able to raiſe him againe in as few yeares, and then our deeds will give our profeſſions the lye. We have not been with, but againſt him; for all which diſguiſing and bold treachery, beſides deſtruction to our lives; for ſtubborn *Ionah* (though a Prophet) muſt be thrown overboard, or the Veſſell with all her lading will be drowned

Our names will likewiſe ſtincke, and *Davids* curſe muſt be our beſt bleſſing, and wiſh, that in the next Generation we may be cleane put out, and forgotten that ever we were men. But God I truſt will prevent ſuch an evill by reforming us, *and remember mercie in the middeſt of judgement.*

I ſhould ſtay here, but cannot, for duty drives me forward ſtill; I have foure ultimate requeſts, which I muſt needs lay downe at the Kings owne feete, and then retire with reverence.

Sir, my Petitions that crave your Audience are of the better ſort: for they are counſell, which chiefly import your owne good, and therefore may (if you pleaſe) be granted.

The firſt entreates your owne ſerious care for the due payment of your men of Warre; not in their full proportions, your Caſh will not alwayes beare it: but that every man may be conſidered in his place, and be often receiving ſomething. This engroſſing into a few hands undoes all; Your Majeſtie may finde many, I meane ſuch as can look at vertue, and travell to the reward of it; Heaven, without paying their way with ſilver, or purloining gold to cleare their eye ſight; that may be Surviſers to your Treaſurers, ſee their receipts diſpoſed to a right uſe, and moderate betwixt your Committees, and the

poore Countrey, which at laſt ſhall be ſure to pay for all, and paſſe unpittyed without ſtrict looking too.

The profitable reſults of an Army paid.

From hence your Courts of Warre (the Schooles of Officers) will likewiſe ceaſe to be empty Pageants ſet out for ſhew, and be enriche with buſineſſe of ſuch authority as will not winke at faults, nor palliate crimes for want of pay, in the offenders: but looke upon them with a fiery eye, to burne up all that are infectious, with the conſuming beames of Juſtice. For Sir, theſe Courts put feare into your Souldiers, into your wilder Officers, a care weanes them in generall from looſer exercites, and bindes many of their houres to obſervation, ſilence, and unwonted gravity; which ſtealing them by degrees into the rudiments of their Calling, fits them early for great employments, and makes them wiſe before they are aware.

Laſtly, It doubles your Commanders ſpirit, for it confirmes his eſteeme, and engraſſes him in his ſouldiers loves, chiefly then when he feeles himſelfe able to reward eſpeciall merits in particular men, ſometimes out of a private purſe; For as all Officers (grudging to be bountifull, where they finde a man does well, above the common task that duty impoſes) are reputed unworthy, and rather the heires of earth then honour. So when the occaſion is preſent, and the will prepared, there cannot be a ſharper corſive to generous ſoules, then when the meanes is wanting. It is true, wee are bound to reverence thoſe whom your Majeſties favour, or their owne high Births have fingled from the lower Ranke; yet queſtionleſſe, the true Nobility of mind is often found in meaner men, eſpecially of this profeſſion; I wiſh vertue could be as well entail'd upon the ſonnes of Lords, as dignity and large poſſeſſions. Sir, in few words, your Generalls may glory in their copious Muſters, and doe ſomething with an Army unpaid, while men are freſh, and their hope lively: but theſe growing a little tyred and reſty with a lingring expectation, the beſt will hardly fight couragiouſly and conſtantly without ſome feeling.

The ſecond requeſt.

Sir, To make your War ſhort liv'd, and fortunate, if *England* muſt needs be the unhappy ſeate of it, it will be requiſite that your chiefe Captaine be ſelected out of the ſame Nation; ſome *Iehu* for his valour, one that will be zealous for Son, and of a Reſolution able to caſt all Impediments behind him; whoſe loyall heart (hered with a filiall love) will keepe off ruine from his Countrey, not only to ſerve his Prince, defend his Parents, friends, kindred, and his owne Intereſt: but becauſe he knowes it is a duty that Piety enjoynes him too. He that refuſes to aſſiſt the common mother, is worthily diſdained as the worſt of all unnaturalls, and next the Renigado that hath denyed his faith.

This

This truſt (Sir) you will finde ſixt in many Engliſh-men, but Strangers will diſſemble with you. The forreigner will pleaſe himſelfe to graze upon your fatt ſoyle, while your graſſe is greene and plentifull: but when that grows bare or ſcorched, hee'l change his Paſture. And although during his ſtay, the motions of this Stranger will looke often as if they were violent, ſeeme to preſſe forwards, and raiſe a mighty duſt; yet if you marke him well, he riddes but little ground, or ſtops upon the ſudden, like the *Olympian* Chariot, that in the midſt of a halfe-wonne Race ſtood ſtill in a moment, having her 4. wheeles taken off as was ſuppoſed by witch craft.

Sir, while you depend upon a Stranger, you are bound to applaud his Ignorances, finde excuſes for his Neglicences, and honour his very Treaſons for Stratagems, myſteries of a profound underſtanding and Riddles, which muſt not be expounded but by their ſequels, wherein lyes your undoing; For if hee ſuffers any thing to be well made up, it is with the mind of *Penelope*, a purpoſe to undoe it again, becauſe his buſineſſe being only to enrich himſelfe, hee takes protraction for his beſt figure, and thinkes it wiſdome to ravell out in few hours the worke perhaps of many moneths, that he may daily be ſpinning a new thread, and make himſelfe neceſſary, till your treaſure be exhauſted; Then he either vaniſhes in a cloud of your Armies prepenſed overthrow, contrived by himſelfe; or if your Enemie be of his owne language, you ſhall perchance ſeeme to forfet him, by ſome plaine dealing, and hee'l revolt.

In the laſt generall diſtreſſe of *Conſtantinople* by *Mahomet*, a deepe mouth'd *Genoa* undertooke the protection of that ſtately Center (the laſt relique of an Imperiall greatneſſe) whoſe vaſt circumference was yielded before to the *Turkes* over-maſtering fortune. The title of *Ceſar* was thought too little for this childe of rumour, to whoſe high-fam'd judgement all the actions of that defence had reference; till at length upon a ſlight hurt, hee tooke occaſion to with draw himſelfe: firſt from the fight, and then to his Fleet, abandoning the Emperour to ſhifts, and that glorious City to the ſacke, which hapned ſhortly after. If any will accuſe him of baſeneſſe or treachery in this diſlertion, he marvailes why they are angry, and thinkes they wrong him much. For firſt he anſwers, he was no *Grecian*. Secondly, hee had compaſſed his ends (his ambition for wealth and honour were quieted for that employment.) And laſtly, hee left no friend behinde him, whoſe death or ſlavery could breake his ſleepe, or interrupt his joyes, by ſteeping them in one vaſt houre of weeping lamentation.

Sir, It will be needleſſe to ſet downe that this great Commander ſhould be a Maſter in his Art, fitter to give then take Inſtructions, leſt his honour be drowned in the faults of another, and his life be cal'd for, to give ſatisfaction for a world of injuries, oppreſſions, and perfidies,

fidies, that may perhaps be juſtly charged upon his Lieutenant, which for want of a diſcerning eye in himſelfe, he cannot ſee, prevent, nor rectifie. Let me ſay (therefore) under favour Sir, that your Courtiers are not borne Souldiers, neither are great men made ſo by inſpiration. If you finde that one amongſt a thouſand, that man of underſtanding, whom *Solomon* reports to be of an excellent ſpirit. Let him not eſcape you, but lay this burthen upon him; if he carry it long, I dare affirme it ſhall moyſten his head with many unſeaſonable dewes, and raine downe cares upon his heart, ſufficient to deſerve it; Yet ſuch (as like growing ſhowres in *April*) ſhall crowne the May of your Majeſties happy fortune, with a proſperity that will be alwayes verdant, flowring and invincible.

If nature hath couched the degree of this Worthy ſo low, that loftier blouds will not ſtoop to his commands without envy, out of a conceit of diſparagement (an evill ſpirit in the boſome of ambitious honour) which hath often betrayed the wiſdome of great and hopefull Actions into fruſtration and laughter. Sir, the remedy is in your ſelfe; your Grace may raiſe him higher; for waſh but that Gentleman or Knight in the laver of Titles, and he comes out reſplendant a Lord or Earle, ſound proofe againſt repinings.

The worſt is, your Majeſtie perchance may get a Pentioner; for if the bounds of his eſtate were narrow before, 'tis oddes hee never enlarges them by this courſe; for he admires the wonderfull ſucceſſe of *Alexanders* liberalitie. He knows bounty to be a moſt ſweet & tempting vertue in a General, that would prevail. And laſtly, he remembers that never any among the *Romans* that were covetous, had the conſent of time, and men to make them memorably worthy, except *Veſpatian*, whoſe niggardly defects were abundantly ſupplyed by the Liberalities of his ſonne: That *delicium humani generis*, The worlds darling, *Titus*.

Tis granted that a ripe wit, mature judgement, and much reading, are good preparatives, able to quicken much, and raiſe the *Genius* to a height of common notions. Yet I believe, that none ever drew ſtronger breath in the ſharp aire of this rough faculty by the power of any weaker life, then that experience put into him. This added to the former is the diamond ſet in gold.

That moth of an Army, petty Garriſons, are no more to be endured then ſtickers upon a tree, which living in themſelves unprofitable, beguile the uſefull branches of their nourishment, diſſuſed from the roote, which languiſh and dye by their deſcovers, that ſeeme to be a part of theſe which ſhould not be honoured with a name, much leſſe a being, & are for the moſt part great mens horſes, ſhould their Maſters run the main hazard of the field, whoſe fortune commonly commands all, eſpecially thoſe interiour things alwayes obedient to the Conqueſtour.

Sir,

Sir, My laſt Petition which is of greateſt worth, and kneeles for favour, is an humble Suitor to your Majeſtie, that the ancient Religious cuſtomes of many Chriſtian Armies now laid down, and dead, may be revived in yours; to inflict puniſhment upon prophane ſwearing, and preſumptuous blaſphemy. I need not unlock the Treaſury of Reaſon for choiſe Arguments to perſwade convenience of this; for beſides the emptineſſe of the vice which derides the vanity of it. Many lawes divine and humane command the obſervation as neceſſary; the neglect whereof I feare hath pleaded too long, and powerfully, to the prejudice of your Majeſties deſignes, ſeeing it ſufficeth not for a protection to indulgent *E*, that he was good, nor though hee rebuked the evill in his ſonnes. A chaſtiſement was their due; which failing towards them from him, fell heavily upon himſelfe. When the Almighty commences his Action, and declares himſelf to be the wronged Plaintiffe, it will concerne all Magiſtrates to rouze and right him, not with ſaint, but fervent Juſtice. Sir, if your ſeverity provide, that God may have his feare in a few particulars, eſpecially this; My heart divines, that the King will ſhortly appeare glorious again, and re inveſted in his Royalty; which precious garment may perhaps be detained as a pledge from that (moſt) excellent Man, till the other be reſtored to his (more) excellent Maker.

The Author's Proteſtation.

TOuching my ſelfe, all reaſonable men will believe, weighing the Kings neceſſities, and the exigent of his controuled power, that no deſire of profit or honour brib'd me to this diſcourſe: A higher conſideration was my Baite, and the malice of the times, ſuch as would vex ten thouſand Righteous *Lots*, and make *Solomons* wiſe man mad, with the ſight and ſenſe of innumerable oppreſſions, invited me alone, and more then halfe compel'd me from my ſecure ſtation of quietneſs and ſilence to act a part for the publique, and expoſe my ſelfe to a generall Encounter in reſcue of the King, the Church, and the bright Angel, Truth; to all which, many blind *Sodomites* have threatned to offer unnatural violence, or pull the houſe of the Kingdome downe about our eares. *Eccleſ.* [illegible]

I take God to witneſſe I have not ſet down any thing which I either know, or can conceive not to be eſſentially true; yet I wiſh it fuller of good ſtuffe, better knit, and of finer thread, that the diſcreet Readers underſtanding might draw it on with a more perfect delight, and ſatisfaction. As it is I believe it will be ſufficient to convince the Adverſaries in conſcience, that they have erred groſly: and either reconcile them by repentance, or cover them with their owne confuſion as with a cloake.

And

And becauſe I have embalmed already this Treatiſe with religious teares, flowing from charitable eyes, and a faithfull heart, I hope, although as mortall, it muſt needs dye; yet being tempered and ſeaſoned quite through with this holy unguent, it ſhall not rott, although that wild hogge *Britannicus* himſelfe ſhould ſtrive to faſten his rancklings Tuſhes in it.

Neither will I be vain-glorious to ſet a high price upon an unvalued Commodity. The world (if ſo much uprightneſs be left) may weigh and judge it; If it be found worthy, let the modeſt emulation of ſome one of the other ſide anſwer: and if he can confute it, but chiefly out of Scriptures, in whoſe happy walkes and aire he ſees I have continued a long and very pleaſing recreation. Theſe lines being directed eſpecially to thoſe, who have a hope to be ſaved by Chriſt and his Doctrine, and not by *Machivell*, the policy of a Parliament, nor their owne Inventions.

All which defences of the Adverſary, I deſire may be ſealed with ſufficient preſidents; not ſuch as have (perhaps) flouriſh'd for a few yeares, and ever after been recorded for hated Rebellions as the Barons Warres, the Crowning of Prince *Lewis* of *France*, the Treaſons againſt *Henry* the third, and the like: but ſuch as guarded by the generall allowance have paſs'd through all times and men with an unmolelted honour: and as examples of reputation and ſafety, have beene delivered to us for our imitation.

To which purpoſe, if there be any diſcreet man among the Pretenders, whoſe affable quill is accuſtomed to drop the ſweet honey of ſober truth, and ſound knowledg, which carry in them properties of a more healing vertue then the Balm of *Gilead*; that will ſtand forth & endeavour himſelfe by no foule wreſtling to diſcredite this Treatiſe with a faire fall. I ſhall by the ſame free play, either keep my ſelfe upright, and foile him by a ſecond reply, or ſubſcribe, and honour him; for I am not ſingular.

But if any Viper out of the rubbiſh of that heape ſhall faſten upon this my hand, and ſtrive to poiſon it with the bitter virulency of a railing pen, I ſhall not doubt to ſhake off the venemous beaſt, and leave him to frye in his own fires.

For to all ſuch, the major part I preſume, who conſidering the equivolency of their Crimes, Rebellion, & murther, will in likelihood be offended at me as the impenitent *Jewes* were long ſince againſt *Stephen*, who are ſaid to *gnaſh with their teeth*, and run upon that Martyr to take his life, when they were not able to confute his Doctrine, nor reſiſt the Spirit, by which he reproved them. It ſeemes his Sermon was more bold then welcome, that durſt tell them their faults to their faces, all plaine Truths, and ſuch ſharp Raſors, as cut the Traytors to the very hearts. To all ſuch I ſay, that in the pride of their ſucceſſe

ceſſe, and unwarranted greatneſſe can do little elſe then threaten and revenge, that think even deſtiny it ſelfe (as the obedient graves, muſt be accomptable for their dead at the Reſurrection) ſhould be likewiſe at their command to deliver up all the living (whoſe truth they love not) to be ſacrificed at the firſt blaſt of their proud Trumpet & Summons. And laſtly to all ſuch as now peradventure will be ready at the reading of this, to ſell the Bear's skin while the poor beaſt is alive, and contented to carry it ſtill upon his owne weake backe for a covering, though it be but a thin one.

To theſe, (with whom I confeſſe I never deſire to hold fellowſhip) I recommend my diſdaines. And being my ſelfe a Proteſtant, Souldier, and a Gentleman, I am further emboldned by theſe priviledges, and finally determined never to feare the malice of Uſurpers, nor the violence of their extort power. Which reſolution of mine I tel them (once more) is (I truſt) ſo fixed, as by Gods aſſiſtance ſhall endure longer then their new Moone, whoſe pale light, ordained only for the nights Ruler, and (otherwiſe) but a weake guide, make all good men (in whom the love of their Countrey is really planted) to ſigh for a ſpeedy change, that wee may behold the beauty of the day, and be warmed with the bleſſings of our bright Sun againe.

Till when I have taken a leſſon out of *David*, whoſe meaning I ſhall ſtudy to be as perect in, as in the words of it.

Be merciſull unto me O Lord, be merciſull unto me; for my ſoule truſteth in thee, and under the ſhadow of thy wings ſhall be my refuge, untill thu tyranny be over-paſt. Pſalm 57. 1.

The poſture of things as they now ſtand by direction of PARLIAMENT.

Wiſdome ſtands bare to folly, raſh vice taunts
Rejected vertue: Truth to Sicophants
Bowes her contemned head: the ſqualled ſlave,
Murthers great Birth and Honour, whoſe deepe grave
Is digg'd by publique order; O ſtrange chance!
The reverend Lawes are kill'd by Ordinance.
Pity preſents upon a trembling knee,
Requeſts to pride, worth weepes to cruelty.
The golden Calfe ſtands high: Wayres Soveraigne oddes,
Crowne our new States, Engl[illegible] *behold thy Gods.*

FINIS.

Land Splénetick thd.